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**GENEALOGICAL CATALOGUE**

**OF THE**

**KINGS OF ARMENIA,**

**TRANSLATED FROM THE ARMENIAN INTO THE RUSSIAN LANGUAGE,**

**LAZAR KOOZNETS.**

**TRANSLATED FROM THE RUSSIAN INTO ENGLISH, AND COMPARED  
WITH THE ORIGINAL ARMENIAN MANUSCRIPT,**

**JAMES GLEN**

**OF ASTRACHAN.**



## PREFACE.

THE Genealogical Catalogue, ~~a~~ ~~translation~~ of which is now laid before the public, was composed by an Armenian nobleman, of the name of Prince Hubboff, resident in Astrachan; and a copy of it in the original Armenian, accompanied with a Russian translation, was forwarded by him to the Royal Asiatic Society of London, in the year 1829. The Committee of the Oriental Translation Fund expressed a wish to have the Prince's history translated into the English language, and sent a request to that effect to my father, the Rev. William Glen, missionary at Astrachan. It is to this circumstance that the public owe the appearance of this translation.

Though the work is quite on a new plan, and is often abrupt and unconnected in its statements, I sincerely hope that it will be found to



be not entirely devoid of interest in many respects. A great variety of matter is introduced, and according to the calculation of the Armenians, who date the birth of Christ in the year of the world 5200, this catalogue embraces a space of no less than 4329 years, commencing in the year of the world 2263, and ending in the year of our Lord 1393. I have added a few notes where illustration seemed necessary: and here I beg leave to observe that I do not hold myself responsible for the correctness of any of the author's statements; nor do I profess to act any other part but that of translator. To review and compare *all* the facts brought forward throughout this work, with the account given of the same by other historians, would require a depth of research and an expense of time which it is utterly out of my power to bestow. Not being sufficiently master of the Armenian language, I have translated the work from a manuscript translation of it in the Russian language by an Armenian of the name of Lazar Koozeets. This being the case, it will naturally occur to some that this translation

is not calculated to serve as a model of Armenian composition; because, after going through a translation into two languages, namely, first into the Russian, and then into the English language, it must, at least in a great measure, have lost all traces of its original tone, or manner of expression. But this is not to be regretted, and the work need not on that account be considered as in any degree diminished in value; because Prince Hubboff's Genealogical Catalogue is not admired by the Armenians for the beauty of its composition: and its chief merit lies in the multiplicity of facts that are adduced, the great extent of time that it embraces, and the clearness with which the chronology is drawn out. And, therefore, whatever marks of imperfection this translation may display in other respects, I flatter myself that those traits in the character of the work itself which I have just mentioned, as being those for which it is chiefly to be recommended, are preserved unhurt. In cases of difficulty, I have availed myself of the assistance of good Armenian scholars to compare the Russian version with the original

Armenian manuscript : and what little knowledge I have of the Armenian language myself, has also enabled me to put all the proper names which occur throughout the work, into the corresponding characters in English : and thus, I hope, I have avoided the charge which has been so properly brought against many, namely, that of mangling the foreign proper names. I have scrupulously adhered to the plan of Prince Hubboff's catalogue in every respect but one ; which is this :—I have left out the long lists of names which so frequently occur throughout the work, and have given a translation only of those names which have some sort of information attached to them. Prince Hubboff has written a preface of his own to this work ; but it could not properly be attached to this translation, as the Prince does not seem to have understood the nature of a preface. That which he gives is very nearly a mere repetition of what is contained already in the main body of the catalogue ; and besides, he takes it for granted that the reader has before him the large genealogical charts sent by the Prince, along with the ori-

ginal Armenian manuscript, to the Royal Asiatic Society, in the year 1829. For this reason I have not given any translation of the author's preface, as it would serve to confuse, rather than assist the reader; and would increase the size of the work without in any degree adding to its value.

In translating this Genealogical Catalogue, I very much regret I have not had the good fortune of being assisted by the noble author himself; as it pleased Providence to take him hence, in the year 1830, before I reached Astrachan.

It is probable that those who are well versed in ancient history will sometimes detect in this work transactions narrated very differently from the accounts given of the same by Greek and Roman writers. But when such instances of disagreement occur, they are not without their use; for they serve to exhibit the different versions of the same story as given by the historians of different nations: and thus furnish food for speculation, and afford ground for farther conjectures and theories with regard to the history of the

ancients. Hitherto the literature of Armenia has been completely overlooked, and there is hardly any subject that has been less generally attended to by Oriental scholars: a circumstance the more to be lamented when we consider the great relative importance of Armenia in the scale of primitive nations, and the unavoidable connexion between its history and that of the surrounding countries, which it is natural to suppose should long ago have induced the learned to cultivate a knowledge of the language of Armenia, and make researches into the historical records of that country, in the hope of casting some light upon *ancient history*. This, however, with a very few exceptions, has not yet been done; and the valuable productions of Armenian historians are, in a manner, left unnoticed and unknown. There are also many things in the old Armenian writers, which are well calculated to illustrate both the civil, and particularly the ecclesiastical, history of the *middle ages*. The histories written by Elisha, Lazar Pharbetsi, John the patriarch, Matthew of Edessa, Samuel of Aui, and others, are not yet known as they should be:

though they are well worthy of attention. The same may be said concerning Armenian works of a religious nature, such as the sermons of Nerses of Lampron, particularly his oration in the synod<sup>e</sup> at Rom-Khalah; the writings of Nerses Shenorhalı and others, which are all very excellent pieces of composition, and would abundantly reward the pains of a translator.

The learned professor Neumann of St. Lazaro lately issued an English translation of the very valuable “History of Vartan and of the battle of the Armenians,” and it was printed for the Oriental Translation Fund in the year 1830.

It is to be hoped that since a beginning has been made, others will come forward with their translations; and thus lay open to public view the long neglected literary and historical stores of Armenia.

TRANSLATOR.

Scotch Colony, Karass,  
Government of Caucasus,  
May 14th, 1833.



## GENEALOGICAL CATALOGUE

### KINGS OF ARMENIA.

A. M. 2263. Hapet, son of Noah, second forefather of the world, was our first ancestor, according to the translation of the Septuagint, and he had eight sons, viz.: Gamer, Magog, Madai, Tobel, Mosok, Tiras, Havan, and Eghisa, or Elisha;—hence the Hapethiani. To Gamer, son of Hapet, were born Torgom and Askanaz;—hence the Gameriani. To Torgom was born a son called Haik, from whom has proceeded our nation of the Haikans. Askanaz, son of Gamer, gave rise to the Askanazeani; also to the Sarmatalsi, and the inhabitants of the East.

2533. Haik, son of Torgom, father of the Haikans, *i. e.* of the Armenians, fifth in descent from Noah, and forefather of our ancient deities, was born, according to the calculation of the Septuagint, in the year of the world 2533. He commenced his reign over the Armenians in the year 2885, and governed them for about eighty years. To Haik were born Armenak,



Manavaz, Khor, &c. &c., and he had grandchildren to the number of three hundred. Our historians, the High Priest John, Archimandrite Vartan, Gregory Magister, and our celebrated historiographer Moses of Khoren,\* assure us that Haik was one of the patriarchs who took a part in building the tower of Babel. Unwilling, however, any longer to acknowledge the supremacy of

\* Moses of Khoren flourished in the fifth century. He composed a History of Armenia from the commencement of that empire to the year of our Lord 140 ; also some geographical descriptions, and a few other compositions of different kinds. This historian derived his information from the national records, from the manuscript scrolls preserved in the temples, from the historical memoirs found in the archives of Edessa, from the ancient manuscripts taken out of the library at Niniveh, from the testimony of Maribas, from the manuscript of Africanus, and from other celebrated historians of ancient times. The history of Moses of Khoren—not to mention the fables which are to be found therein, and which the composer himself does not credit—contains exceedingly curious particulars, such as it would be in vain to seek elsewhere. His chronology is neither definite nor clear from the commencement of the history to the dynasty of the Arsacides, in Parthia and Armenia ; but from this time to the end of the history, the date of each event is clearly ascertained, and confirmed by the testimony of contemporary writers. In Moses of Khoren are joined two qualities, apparently incompatible, and for which he is remarkable throughout all his compositions. Though brief in his statements, he is always eloquent, expresses much in few words, and enables the reader to guess without trouble at that which he leaves untold.—See a French work entitled—“*Recherches curieuses sur l'Histoire ancienne de l'Asie, puisées dans les manuscrits orientaux de la Bibliothèque Impériale, et d'autres ; Par J. M. Chahan de Cirbied et F. Martin, à Paris, 1806.*”

Nimrod, he left Babel, and departed with his family into the land of Ararat. Moses of Khoren here remarks that, "in Babylon every one grasped at the supreme power for himself, and in his fury ran his friend through the ribs with his sword," &c. Haik subdued the primitive inhabitants of the land of Ararat, viz. such of them as lived in the plain, and spoke the language of their forefather Noah. When he had established his authority in this place, he entrusted its government to his grandson Cadmus, and then proceeded westwards, and settled on an elevated plain which he called Haik. Its inhabitants were the descendants of Torgom. He also built a city here, and called it Haikashen, after his own name. For a minute account of these transactions see the History of Moses of Khoren. Baal, *i. e.* Nimrod, sent an embassy to Haik, under the direction of his son, with the following proposition: "Wherefore hast thou taken up thy residence in these cold, chilly regions? Warm the frost of thy proud spirit, and be subject to me. Come, live in peace, and inhabit whatever part of my territories thou choosest." But Haik was rough with the ambassadors, and sent them back. Enraged at this, Baal collected a numerous army, and hastened to the land of Ararat. Cadmus immediately sent messengers to inform his grandfather Haik, saying, "O thou great offspring of the gods! know that Baal with his brave heroes, tall giants, and powerful archers, is preparing to fall

upon thee. At this fearful news I am myself in terror, and am flying with all haste to join you. You must speedily resolve on what measures to take." In the mean time Baal advanced with daring impetuosity, like the overflowing of a rapid river, and hastened over the country with his mighty troops, in order to reach the territories of Haik. But this sagacious and prudent general, without loss of time, collected his sons and descendants, who were brave men, and also of skillful archers not a few. He then addressed them as follows: "When we meet the army of Baal, endeavour to make your approaches chiefly upon that part of it where Baal himself is with his body-guard. We shall then either die ourselves, and our families be subject to bondage; or else we shall display the vigour of our arms by dispersing his troops, and obtaining the victory." When the giants came in contact, they produced a dreadful carnage. The blood ran in streams upon the ground from the blows which they dealt to each other. This Titan Baal, by no means anticipating so vigorous an opposition on the part of Haik, was alarmed, and skulked away to his camp, in order to shelter himself under the protection of his soldiers, until such time as fresh troops should arrive to his assistance. Who would not wish to have witnessed this scene of heroism, conducted as it was by the bold spirit of Haik, the bravest of Armenian generals! Our celebrated historiographer Moses of Khoren, as if himself an eye-witness, and

actively engaged in great exploits by strength of arm, rather than with his pen, and boasting with a noble pride and elevation of soul, narrates this event, already long consigned to oblivion, and buried under the weight of years, in the following manner:—

“When Haik<sup>•</sup>, who was a skilful archer, perceived that Baal was retiring, he advanced to the front, and approaching the king, he bent his bow with his whole force, and let fly an arrow at him, which pierced Baal’s treble coat of mail, and penetrated his shoulders. In this manner the haughty giant was laid prostrate on the earth, and gave up the ghost. When his army beheld this disastrous exploit of their opponents, they betook themselves to flight. On the spot where this battle was fought Haik built a city, and in commemoration of the victory he had gained, called it Haik; but the exact place where Baal fell received the name of Ke-rezman, *i. e.* a sepulchre. After the body had been embalmed, it was transferred to Haikashen, and consigned to the earth in the presence of his wife and children.”

But Archimandrite Vartan\* values at a still higher

\* Vartan flourished in the thirteenth century. He wrote a history of Armenia from the creation of the world to the year of our Lord 1267. It contains much information regarding the history of the surrounding countries. This historian knew many oriental languages, and made researches into many archives and ancient records. All that he says concerning the ancients is founded on the testimony of the Magi and heathen priests, and the attestation of Hebrew, Arabic, and Persian writers.

rate the splendid feats of bravery performed by Haik, and supposing that Haik himself was zealous for the honour of God, he commends him thus : — “ Haik would not worship the statue of Baal, as did the seventy-one patriarchs ; but trusting to the all-powerful right arm of the Supreme Being, he prostrated the chief of the idolatrous heathens, then living, dead to the ground.” Moses, who derived his information from Maribas,\* calls Haik an offspring of the gods, and says that he was curly-haired and very handsome, ingenious, of a vigorous arm, skilful in managing the bow, brave, prudent, &c. And this account is true ; for the bravery which he displayed, was such as might reasonably be expected from a person of superior qualities, both of mind and body.

Ancient historians, such as Militar Anets and Archimandrite Vartan, affirm that Haik had seven brothers, viz. — Kartloss, forefather of the Kartlians, *i. e.* the Grusians, or Georgians, Bard, Movkan, Leka or Gheka, forefather of the Gheki, *i. e.* the Lezgees, Herar, Kovkas, forefather of the nations inhabiting the mountains of Caucasus, and Egress, forefather of the Egerts, *i. e.* the Circassians.

2934. Armenak, son of Haik, upon the death of his father, governed the Armenians for about ninety-six years.

\* For an account of this Maribas, see the reigns of Vagharshak. A. M. 5056, in this work.

- He changed the name of the mountain Arakats into Armenakats, after his own name. It became his ordinary place of residence, and he planted there a large grove of pine-trees.

- 3030. Aramaiss, son of Armenak, reigned after the death of his father forty years. He built a town of rock-stone on a certain elevated plain, in the province of Ararat, on the banks of the river Kehover (Araxes). He called the town Armavir, after his own name, and he called the river by the name of Eraskh, after his grandson Erast. Armavir was the chief town of Armenia, and afterwards became the capital, which it continued to be until the expiration of the Haikan dynasty.\*

To Aramaiss was born a son named Shara, after whom the province in which he resided was called Shirak. He was remarkable chiefly for his great powers in eating; so that he gave rise to this proverb:—"If thou hast the appetite of a Shara, even our province of Shirak will not suffice thee for a barn."

3120. Amacia, son of Aramaiss, dwelt in Armavir, and begat three sons, viz.—Kegham the handsome, Pharokh the brave, and Tsolak the quick-sighted. He went with these sons to mount Ararat, at the foot of which he built, at a great expense, two famous villages,

\* The Haikan dynasty expired after the death of Vahe, in the year of the world 4872.

situated about one day's journey from each other. He gave them to his two sons Pharokh and T'solak: so that the villages obtained the name of Pharakhot and T'solakert.—Amacia reigned eighty-two years.

Kegham the handsome, son of Amacia, succeeded to the government in Armavir. He left his son Harma, with his children, behind; and having entrusted him with the government of the people in his absence, he went himself to the other side of the river Eraskh, *i. e.* the Araxes, and founded a city upon the side of the lake Sevan, calling it Kegharkooni, *i. e.* a royal village. Moses of Khoren says, that here Kegham begat Sisak, who was an active man, and of a noble appearance, prudent and skilful in archery.—Kegham reigned one hundred years.

Sisak Aghoo, son of Kegham, peopled the above-mentioned village, which his father had given to him, and called it Sisakan. He gradually extended his territories until he reached the river Koor and the Caspian sea, and called them Aghoovan, which signifies “an agreeable country.”

3302. Harma, son of Kegham, succeeded to the government in Armavir, upon his father's decease. He strengthened the town wall, and built several magnificent palaces.—He reigned seventy years.

3372. Aram, son of Harma, inherited the throne of his father, and became famous over the whole world, for the prudent and manly bravery which he displayed

in the service of his country. He extended his dominion from the mountains of Caucasus to Mount Taurus, and drove all his enemies out of the country, who were very desirous to invade the territories of Armenia, and to oppress the people. Moses of Khoren remarks that “Aram chose rather to suffer death in defence of his country, than see it in subjection to foreigners.” The Medes, impelled by avarice and jealousy, made an incursion into certain provinces of Armenia, under the conduct of its implacable enemy, viz. a certain haughty grandee whose name was Nivkar Mades;—so that the Armenians were two years in subjection to the Medes, and paid tribute. In the mean time, however, Aram collected about fifty thousand men, who were skilful in shooting the arrow and in throwing the javelin. Early in the morning, before sunrise, he fell suddenly on the Median army, and made a dreadful slaughter of it. He took Nivkar Mades prisoner, and led him to Armavir, where he ordered him to be hung up at the top of a high tower. He drove a nail through his forehead, and then left him suspended from the wall, that he might serve as an object of derision to the passers-by.

In the course of other three years, Barsham, prince of Babylon, invaded Armenia with forty thousand infantry and five thousand cavalry. Aram attacked him also, and after having made a great slaughter of the army, he caught Barsham himself, and slew him. Aram now led his army, which consisted of forty thousand infantry



and two thousand cavalry, into Cappadocia. He banished Paiapis, the prince of that country, to the island of Cyprus, and left Meesak, one of his own relations, to be his deputy in Cappadocia, with a force of ten thousand men. Before leaving it himself, he ordered the inhabitants to be taught the Armenian language, and then returned to Armenia. By his prudent regulations he brought the nation into a flourishing condition, and, out of respect to him, foreigners called our country Armenia, and our people Arameani, *i. e.* Armenians.

When Nimus ascended the throne of Assyria as absolute monarch, he burned with hatred, and a desire to revenge the death of his forefather Baal by Haik, and therefore he sought an opportunity to avenge it upon Haik's posterity. But, by the prudent advice of his seniors, he deferred this malicious design to some other time; for he feared Aram, and made peace with him, calling him the Second after himself, and allowed him to wear a diadem set with precious stones.—Aram reigned fifty-eight years. This is attested by Herodotus I. 95, and by the Greek historian Ctesias.

Meesak, Aram's commander-in-chief, built a town in Cappadocia, and having surrounded it with a wall, he called it Mshak, after his own name. But as the pronunciation of the word Mshak was difficult for the inhabitants, they changed it to Mazhak. This town was afterwards called Cæsarea.

3430. Arai the handsome, son of Aram, was also respected by Ninus. He commanded the army twenty-six years, and was at last killed by the luxurious Semiramis.\* After his name, Armenia received the name of the Ararat kingdom. According to the accounts of Moses of Khoren, John the High Priest, and Gregory Magister, Arai begat Kordoss, or Doss.

3459. Kardoss, the son of Arai, reigned eighteen years.

\* A more enlarged account of the death of Arai, and the cause of it, is given by Moses of Khoren in the following manner: — “The luxurious Semiramis having long heard of the beauty of Arai, had formed the desire of seeing him personally, and did not scruple openly to express her wish. Therefore, after the death of Ninus—or rather, according to my opinion, when he fled to Crete—Semiramis, with a view to procure relief from the disease which preyed on her heart, sent an embassy to Arai the beautiful, with many valuable gifts, beseeching him by the promise of great rewards to come to her in Niniveh, and take her to wife; and thus obtain possession of the whole kingdom of Niniveh: or else, if he thought proper, return to his own country in peace, after he had gratified her wishes. But, notwithstanding that ambassadors were frequently deputed on both sides, Arai would not consent to her proposals. At this, Semiramis became so enraged, that she cut short the embassy, gathered a numerous army, and hastened with it into the land of Armenia against Arai;—not, as may be supposed, for the purpose of putting him to death; but in order to conquer him, and by force ensure his compliance with her proposals; because, it is said, she was enamoured of him even to madness. With this design Semiramis entered the plain of Arai, and having ranged the army in battle order, instructed her generals to endeavour by all means to preserve Arai unhurt. But the army of Arai was defeated, and Arai himself slain by the sons of Semiramis.”

3474. Anooshavan, the son of Kardoss, reigned sixty-three years.

3537. Paret reigned fifty years.

3587. Arbak reigned forty-four years.

3631. Zavan reigned thirty-seven years.

3668. Pharnak I. reigned fifty-three years.

3721. Soor reigned forty-five years.

3766. Havanak reigned thirty years.

3796. Vashtak reigned twenty-two years.

3818. Haikak I. reigned eighteen years.

3836. Ambak I. reigned fourteen years.

3850. Arnak reigned seventeen years.

3867. Shavarsh I. reigned six years.

3873. Norair reigned twenty-four years.

3897. Vestam reigned fourteen years.

3910. Kar reigned four years.

3914. Korak reigned eighteen years.

3932. Herant I. reigned twenty-five years.

3957. Endsak reigned fifteen years.

3972. Kaghak reigned thirty years.

4002. Horoi reigned three years.

4005. Zarmair governed Armenia twelve years. In the Trojan war he fought bravely against the great Achilles; but unfortunately was killed by him.

4019. Shavarsh II. reigned forty-four years.

4022. Perch I. reigned thirty-five years. He collected a large army, and made new regulations for it,

such as should strike terror into the neighbouring nations, many of whom he brought into subjection.

4097. Arboon reigned twenty-seven years.

4124. Perch II. reigned forty years.

4164. Pazook the long-lived, reigned fifty years.

4214. Hoi, who had a peculiar aspect, reigned forty-four years.

4258. Hoosak reigned thirty-one years.

4289. Ambak II. reigned twenty-seven years.

4316. Kaipak reigned forty-five years.

4361. Pharnavaz I. reigned thirty-three years.

4394. Pharnak II. reigned forty years. He was not brave, and consequently Armenia became subject to foreign nations. .

4434. Skavordi reigned seventeen years, and begat a son, whom he called Paroor. Up to this time, Armenia was governed successively by the above-mentioned rulers, in the quality of uncrowned monarchs.

4451. Paroor, the son of Skavordi, entered upon the government of the empire in the second year after the foundation of Rome. This is narrated by Moses of Khoren, Part I. chapters 20 and 21; John the High Priest, Herodotus, Part I. chap. 95, Diodorus II. 7, Athanasius XII., Justin, Vol. I. Book 3rd, &c. &c. These historians say that Paroor greatly improved the administration of Armenia by his bravery and prudence (4453). Arbak, Prince of Media, sought his alliance

to go to war against Sardanapalus, king of Assyria, and obtained it by promising to confer on him the dignity of king. Wherefore Paroor joined Arbak with a large army, and they took Niniveh from Sardanapalus after a siege of three years.

'Tonus Concolerus, *i. e.* Sardanapalus,' having ascertained by divination that the town could not be taken unless the river 'Tigris broke into it, thought he was secure, and therefore abandoned himself to luxury and dissipation. But a heavy shower of rain, which fell soon after, produced an overflow of the 'Tigris, and destroyed a part of the wall. As soon as Sardanapalus saw this, he ordered a great quantity of wood to be set on fire, in which he and all his family, with his concubines, eunuchs, and possessions, fell a sacrifice to the flames. Arbak then ascended the throne of Assyria, and according to his promise he conferred upon Paroor the dignity of absolute monarch, with all its appropriate badges and distinctions. This took place in the year of the world 4456, and in the year 743 before Christ. The Assyrian empire, which had lasted 1669 years since the erection of the Tower of Babel, was from this date divided into three monarchies, viz.—the Babylonian, Assyrian, and Median; under the last of which designations were included also the Persians. But Armenia was not, like other nations, subject to any one: on the contrary, it was governed by its own chiefs, who possessed all the powers and privileges of kings, with this exception, that they

were not crowned; and it continued thus until the time of Paroor, who was the first crowned monarch of Armenia. — He reigned forty-eight years, and died in peace.

Moses of Khoren, when he treats on this period of his history, is greatly overjoyed, and expresses himself thus: — “Our countryman Paroor, who lived in the days of Sardanapalus, rendered no small assistance to Arbak the Mede, in depriving Sardanapalus of his kingdom. And now my mind is elevated with delight, when I reach those times in which our ancestors first obtained the regal dignity.” To this he adds, — “For me it would have been exceedingly agreeable to have received my being in those days. I and my fellow-countrymen might then have lived in comfort, and been freed from our present miseries. — But those happy days have long since been hid from our eyes.”

4482. During the reign of Paroor, Salmanasar, king of Assyria, attacked Jerusalem, and conquered it, in the year of the world 4482. He took the Israelites captive (4490), and from that time the kingdom of Israel was at an end. Sennecherim, king of Assyria, and son of Salmanasar, besieged Jerusalem in the time of king Hezekiah, but sustained a signal defeat; because the angel of God slew one hundred and eighty-five thousand of his men, so that he was forced to retreat with disgrace. Imagining that the displeasure of the gods had occasioned his defeat, he wished to offer up his sons,

Adramelek and Sarasar, as a sacrifice to the idol Aserah, thinking by that means to appease the wrath of the gods. But when his sons were informed of this intention, they slew him in the very presence of the idol, and fled to Armenia, to king Paroor, in the year 4494.

4499. Hratshia, son of Paroor, reigned twenty-two years. He obtained the name of Hratshia, on account of the beauty of his countenance, and the lustre of his eyes.

4521. Pharnavaz II., son of Hratshia, reigned thirteen years, in the days of king Manasseh.

4534. Patshoitsh, son of Pharnavaz, reigned thirty-five years.

4569. Kornak, son of Patshoitsh, reigned eight years.

4577. Phavoss, son of Kornak, reigned seventeen years.

4594. Haikak II., son of Phavoss, reigned thirty-six years.

4630. Eruand I., son of Haikak II., reigned four years.

4634. Tigran I., son of Eruand, was a handsome man, and exceedingly virtuous. His reign in Armenia was distinguished for its bravery, and he excelled all our kings, as well as those of other nations, in prudence. *By force of arms, he extended the boundaries of the empire, subdued many nations, and imposed a tribute on the Greeks.* He improved the people in their dress, in their food, and in many other things; and was celebrated over the whole world for his wealth, his virtuous

character, and his useful regulations, both for war and peace; so that he obtained universal honour and praise.

In a battle against Astyages, king of Media, Tigran thrust a three-pointed lance into his breast, and forced his numerous army to seek safety in flight.

Tigran also went to war, along with Cyrus, against Cræsus, king of Lydia, whom, when he had taken him captive, Cyrus ordered to be burned. But Croesus cried out the name of "Solon!" and therefore Cyrus took compassion on him, and delivered him from punishment; because he recognized the meaning of his words, viz. that "good fortune does not last for ever."

4665. Tigran, along with his ally Cyrus, conquered Babylon, and took it from king Baghdasar, (the *Belshazzar* of Daniel, and *Nabonadius* of other writers). Cyrus then appointed his uncle Darius, the son of Astyages, to be king of Babylon. Thus was fulfilled the prediction of Jeremiah, the prophet, concerning the taking of Babylon, in chap. 41, v. 27. "Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashkenar; appoint a captain against her; cause the horses to come up as the rough caterpillars."

Moses of Khoren says, — "Tigran enriched us exceedingly with the gold and silver, and with the precious stones, and rich dresses both for men and women, which he had obtained as spoil from his enemies. Those



ornaments transformed ugliness into beauty; but to beauty they gave the appearance of something divine. By his bravery, he secured peace and plenty to the whole country," &c.

Tigran expired after a reign of forty-five years, and left three sons; namely, Bab, Tiran, and Vahakn.

4679. Vahakn, being the bravest of these three sons of Tigran, succeeded to the throne. He was remarkably bold, and the bravery which he displayed was not inferior even to that of Hercules. Hence the Armenians and Georgians wrote fabulous odes in praise of his illustrious descent and rare exploits. A statue was also erected to his memory, and they afterwards reckoned him among the number of their gods, and worshipped him with sacrifices. — Vahakn reigned twenty-seven years.

4706. Aravan, son of Vahakn, reigned eighteen years.

4724. Nerseh, son of Aravan, reigned thirty-five years.

4759. Zareh, son of Nerseh, reigned forty-six years.

4805. Armok, son of Zareh, reigned nine years.

4814. Baigam, son of Armok, reigned fourteen years.

4828. Van, son of Baigam, reigned twenty years.

4848. Vahe, son of Van, reigned twenty-four years. — He was exceedingly brave even from his infancy; and afterwards fought with success in many battles. With a heroic spirit he took up arms against Alexander of

Macedon; but while attacking his numerous army, of which he made a great slaughter, he lost his own life, and thus finished his career of heroism. Armenia now fell under the power of the Macedonians, and from this period the Haikan dynasty was extinct until the reins of government were resumed by the Arshakooni (Arsacides).

4882. Ardooard governed Armenia, as commander-in-chief, thirty-three years.

4915. Heraud II. reigned in the quality of commander-in-chief, during the space of forty-five years.

4960. Artavazd reigned in the same capacity fifty years.

5010. Artashes governed Armenia as commander-in-chief thirty years. It is said that Artashad, one of the capital cities of Armenia, was built by him, according to the plan, and under the direction of Hannibal, the great Carthaginian general, who had fled to him for protection against the persecution of Antiochus.

5040. Artavazd, son of Artashes, reigned ten years. He was the last of the Armenian Satraps, immediately before the family of Arshak ascended the throne.

5050. Vagharshak I., brother of Arshak, king of Parthia, was appointed by his brother to be king of Armenia, in the year 149 before Christ. Arshak also ordered him to transfer his throne to the capital town of Mitsbin, in the district of Aetsnia, and dismissed him with this maxim:—"Consider as your own whatever your courage

enables you to acquire, because the brave acknowledge no limits but the edge of their swords, and whatever they obtain by force of arms, becomes their own property." Therefore Vagharshak collected an immense army with which he marched to the banks of the river Araxes, near the town of Armavir; and when his army had been sufficiently drilled and inured to military discipline, he removed to the West, towards Little Armenia. The king of it, at that time, was Morpheulikess, and when he heard of Vagharshak's fearful approach, he sought for assistance from the inhabitants of Cappadocia, Pontus, Phrygia, and Macedon; and with these combined forces advanced to meet Vagharshak. Morpheulikess was a very brave man, and, being defended by an iron breastplate, he came forward boldly to the front with a chosen body of warriors, and precipitated himself furiously upon Vagharshak. In his impatience to reach him, he overthrew many of Vagharshak's best men; and when he found himself sufficiently near the king, he directed his bow dexterously against him, as if at a bird on its most rapid flight. *But at this critical moment the brave warriors of the race of Haik, who had already fought their way to the centre, averted his intended aim, by piercing the hero with their lances.* His army was also put to the rout, and so great was the slaughter, that the blood flowed on the ground like a stream of water after a shower of rain. In this manner, Vagharshak put under subjection

the whole of the inhabitants of Cappadocia and the neighbouring districts; so that the glory of Macedon was at an end, and with it vanished also the power of the Seleucides. The illustrious Vagharshak now became curious regarding the history of his country, and desired to ascertain from whom the Armenian people were originally descended, by what sort of rulers they had been governed, and what exploits they had performed. He wished to inform himself on these points, in order that he might know whether or not the country which he now occupied had once been the site of brave and distinguished characters. But being unable to satisfy his curiosity, he sent Maribas the Syrian, who was a very learned man, and skilful in the Chaldean and Greek languages, with a letter to his brother Arshak, king of Niniveh, beseeching him to show Maribas the ancient historical records, that from them he might extract some particulars regarding the history of Armenia. When Arshak received the said letter from the hand of Maribas, he commended his brother's zeal for knowledge, and ordered the royal library of Niniveh to be thrown open to his inspection. Among other books, Maribas found one in the Greek language with the following inscription: —“This book was translated by order of Alexander the Great, from the Chaldean into the Greek language, and contains a history of the primitive nations.” From this book Maribas extracted the history of Armenia from the time of Haik to that of Paroor. 16358

When he brought it to Vagharshak in Mitsbin, he received it with great joy, and placed it in the royal treasury, there to be preserved with care. It is evident, therefore, that the ancient history of Armenia is more valid than that of all other nations except the Jews.—Vagharshak expired in the capital town of Mitsbin, after a reign of twenty-two years. The throne of Armenia was afterwards filled by his descendants in hereditary succession; and they bore the appellation of the Arshakoomi (Arseacides); but were also styled “The Parthians.”

5072. Arshak I., son of Vagharshak, ascended the throne in the year of the world 5072. In his government he followed the praiseworthy example of his father, by establishing many wise regulations. He also subdued the inhabitants of Pontus who had rebelled, and at the place where the battle was fought, viz. on the shore of the Black Sea, he erected a marble monument in honour of the victory which he had gained. This monument was for a long time afterwards held in reverence by the inhabitants of Pontus, and respected by them as a divine wonder.—*Arshak expired after a reign of thirteen years.*

5085. Artashes I., son of Arshak, was from his very infancy a favourite of his grandfather Vagharshak, on account of his boldness and keen eyesight: and even during the first years of his reign excelled most of his

contemporaries in bravery. The king of Persia was, at that time, considered to be higher in rank than he; but Artashes secured the superiority on the throne to himself, by defeating the Persians, and building castles on their frontiers. He also ordered the money to be stamped with his own likeness. He retained his son Tigran with himself to succeed him on the throne, and appointed Varzh, son of Dat, a descendant of Kegham, to instruct him in the arts of war and of virtue. He gave his daughter, Artasham, in marriage to Mithridates the Great, commander-in-chief of Georgia, who was descended from Mithridates, the general of Darius, and appointed him to govern the territories lying near the northern mountains and the sea of Pontus (5101.) Artashes began to be puffed up at his great success, and wished to possess the whole world. With this view he gathered from the eastern and northern frontiers so great an army, that he could not even number it. He had, therefore, to content himself with ordering that the soldiers should each of them fling one stone into an heap, and in this manner they formed several large hills. Indeed, so great was the number of these soldiers, that the flight of their arrows was like a cloud, and converted the light of the midday sun into the darkness of night. With this large army he proceeded westwards, conquered Asia Minor, the Hellespont, and Thrace,—demolished several important towns, — took captive

*Cræsus, king of Lydia,\*—and defeated the Phocians and Spartans; so that he struck terror into all the Mediterranean countries. He returned victoriously to Armenia; and after he had made his son Tigran king, went himself into Persia, no one presuming to oppose his enterprise. But it is to be regretted that one so generally feared, and who was sovereign of the universe, finished his course on a bed of sickness, and not on the field of honour; for, while enfeebled by disease, he was murdered by his own soldiers, in the twenty-fifth year of his reign. Before his death he exclaimed with a faint voice, “Alas! glory soon vanishes.”*

Polycrates gives the following account of him:—“To me Artashes, the Parthian, appears to be more excellent than Alexander of Macedon; for he obtained possession of Babylon without leaving his own empire, and not having yet crossed the turbulent river Halys, he defeated the Lydian army, and took captive Cræsus himself. News was brought of this event, and it was proclaimed by the common crier in the citadel of Athens, even before Artashes had entered the territories of Asia Minor. O how fortunate it would have been had he died in his own kingdom, instead of doing so while on the retreat!” Evagoras’ account is somewhat similar:—

\* The author here seems to be inconsistent, having already attributed this circumstance to Tigran, A. M. 4665; and perhaps the only way to reconcile the apparent contradiction is to suppose the Cræsus here mentioned to be another king of Lydia of the same name with the former.—TRANSLATOR.

“The conflict between Alexander and Darius was insignificant in comparison with the battles fought by Artashes, because the dust raised by the army of Alexander obscured the daylight only a little; whereas the shooting of arrows from the army of Artashes converted the sun into darkness, and changed midday into night. The fountains of water would not communicate their moisture to the fields in the winter time, being used for the supply of his army, which was so large, that in order to form an estimate of its number, he was obliged to have resort to measurement rather than numeration. There was not a single person left of the Lydian army to give an account of its slaughter, and he ordered Cræsus, king of the Lydians, to be seated in a frying-pan.”

Phygonius narrates concerning him as follows :—“ Artashes, the Parthian, was the greatest of all kings; because he not only defeated the Lydians, and put Cræsus in chains, but in the Hellespont changed the very nature of the elements; so that people traversed the seas with as much freedom as if they were on dry land. He routed the Lacedæmonians, — put the Phocians to flight, — and obliged the Bæotians to capitulate : and thus made the whole of Greece to tremble at his power. But adversity soon after entirely changed the face of affairs. Cyrus was not so afflicted in the war with the Massagetæ; Darius did not suffer so much when he fled from the Scythians; nor Cambyses in Ethiopia; nor Xerxes when he led his army into Greece, and had afterwards to



abandon his treasures and his camp. Not one of these was so unfortunate as Artashes; because, in the very midst of his victories, he was murdered by his own soldiers."

5110. Tigran II., son of Artashes I., ascended the throne of Armenia upon the death of his father. He gathered a numerous army, and after he had put the empire in a proper state, made an attack together with his son-in-law Mithridates against the Greeks, and put them to flight. He also conquered Asia Minor, the government of which he entrusted to Mithridates, and at the same time appointed him king of Pontus, and of the other nations on the Mediterranean sea. He became so much elated at this success, that he imagined the will of all mankind must of necessity be subject to his own pleasure. According to the accounts of Plutarch, and the Roman historians, he obliged many of the kings who had been taken captive by him, to serve him standing with folded hands, and he retained four of their number to be his constant attendants; so that on certain occasions, when he rode on horseback, they walked before him on foot. Also, whenever the king addressed them from his throne, they stood up as a sign of their submission.—Plutarch gives a diffuse account of this in his history of Lucullus, p. 418.

5120. A disagreement having taken place among the Seleucidæ, they besought Tigran that he would come and reign over them. In compliance with

their request, he marched at the head of a numerous army against Antiochus Pius; and after he had subdued him, he reigned himself over the Seleucidæ and other Asiatics, by which he inspired even the Romans with fear. This is attested by the following authors; namely — Just<sup>in</sup>, Appian, Porphyrius, and Eusebius. He made an inroad into Palestine, whence he took many of the Jews captive. He also made a bold attack against the Syrians, took the town of Ptolemais, and seized Queen Cleopatra and killed her. For the purpose of opposing the Roman general, Lucullus, Tigran collected an army of six hundred thousand cavalry, and one hundred thousand infantry. When he had declared his son Artavazd to be king, he expired in the eighty-fifth year of his age, after a reign of fifty-four years.

5112. Mithridates was son-in-law of Tigran II., by whom he was appointed king of Pontus, and being assisted by his armies, he became celebrated over all nations and kingdoms, and greatly extended the boundaries of the empire. Valerius Maximus, Quinctilian, and Pliny, relate that he conversed to perfection in all languages, without the assistance of an interpreter. Pliny adds, that “he was the only person who ever spoke twenty-two languages: and during his reign he never conversed by means of an interpreter, with any of the people whom he had subdued.”

The Roman generals attacked Mithridates with a numerous army of two hundred thousand men; but they

were repulsed by Mithridates with great slaughter. Many of them were taken prisoners, and the rest were put to flight, leaving much booty behind them. In like manner, Tigran having met Aquilius Manuvius with a force of twenty-four thousand armed infantry and cavalry, killed ten thousand of them, and took three thousand prisoners. The Roman general fled shamefully in the night; and when the army heard of this, each soldier followed the example of his leader, and betook himself to flight. When peace was restored, Mithridates set all the prisoners at liberty, and granted them the provisions necessary for their return home.—This humane treatment was soon noised abroad: so that he was rewarded by universal encomium, and many submitted to him of their own free-will, calling him God and Deliverer. He marched with a large army into Phrygia, at that time under the power of the Romans, and conquered it.—He then halted a little for refreshment in the palaces that had been built there by Alexander, which he considered to be an omen of his future prosperity; and afterwards conquered many of the towns that were subject to the Romans: so that when they heard of these great exploits, (5125) they were much alarmed. Upon the death of the Roman general, Cornelius Sylla, Mithridates persuaded Tigran to attack Cappadocia.—He soon conquered it, and took thence about thirty thousand men, whom he settled in Armenia. He also removed the inhabitants of twelve Greek towns to Tigran-

kert. But Lucullus complained to his army, while on the march, of the perpetual defeats which they sustained from Tigran, and addressed them on the subject in a set speech, which is given verbatim by Plutarch, p. 415, and is to the following effect:—"Is there not a road from hence to Armenia of but a few days' journey, where the powerful Tigran, king of kings, dwells in peace; and who, by means of the Parthians, holds the whole of Asia Minor under his dominion,—converts Grecian towns into Median,—commands Assyria and Palestine,—and even oppresses the viceroy of the Seleucidae, by snatching the wives and daughters of his people from the very throne," &c. &c. Lucullus himself was so much terrified at these defeats, and especially the soldiers, that they were in a manner constrained to mutiny and retreat from fear. In the mean time, Mithridates attacked them vigorously, and conquered one place after another; so that he gathered more and more strength daily.—When the Romans heard of the numerous victories gained by Tigran and Mithridates, they became greatly alarmed; and Cicero employed his eloquence to persuade the senate that they should change Lucullus, and send out Pompey in his stead. He assured them that, as Pompey was celebrated for his bravery, he would soon bring the war to a close, either by gaining the victory, or else by forming a truce.—Accordingly Pompey was sent out.

After Mithridates had distinguished himself by various

great exploits, he was at last brought to an untimely end through the malice of his sons, who obliged him to take poison. (5140.)—He first gave some of it to his wives and daughters, and then drank it himself. But as his soul delayed its flight on account of the strength of his bodily constitution, he killed himself with the assistance of his soldier, and with difficulty let go his powerful spirit in the year of the world 5140. Dion says, that “Mithridates, even when he was an old man, and seventy years of age, was still as active and agile in battle as a man of thirty. The fame of his heroism was spread over the whole world, and when the Venetians heard of it (5137), they requested him by letter to come and conquer Italy likewise. But he returned for answer, that he would not attempt to march into Italy, until he had first secured his conquests in Asia.”

Mithridates expired after a reign of fifty-six years.

5150. About this time the Parthian general, Sooren or Simbat, slew the great Roman general Crassus. He also destroyed an army of ninety thousand men under Lucanus, so that scarce ten thousand remained; and they with difficulty escaped to tell of their dreadful defeat.

5164. Artavaazd I., son of Tigran II., reigned five years. By abandoning himself to indolence and dissipation, he excited the disgust of his army; and Anthony took him and his sons captive, and chained him in golden fetters.

5169. Arsham, brother of Tigran II. reigned twenty-nine years.

5198. Abgar, son of Arsham, reigned over Armenia in the town of Mitsbin. He was mild and good-hearted, and surpassed all his contemporaries in beauty and wisdom. On account of his extraordinary merit he was called by the Armenians “Avakair;” which signifies “The great man.” But the Assyrians and Greeks not being able to pronounce that name correctly, changed it to Avagar, and then to Abgar. (5199.)—This name, like that of Cæsar, Augustus and Pharaoh, became the ordinary appellation of the kings of Edessa.

A. D. 1. In the second year of the reign of Abgar, a decree went out from Augustus to tax all the countries under his dominion. At this time our Saviour Jesus Christ, who is Lord over all nations, was born of the Virgin Mary, that he might save the people from their sins. A census was taken of the people, and the Armenians henceforth became tributary to the Romans.

6. Abgar, king of Armenia, paid a visit to Augustus Cæsar, who formed a close alliance with him of love and friendship. Augustus was astonished at the great beauty and wisdom of Abgar, and entertained him with great respect for three years. They thus became still more closely united in the bonds of friendship; and as Cæsar was always unwilling to part with Abgar, Procopius mentions that he invented the following expe-

dient. When Abgar went out with his people to hunt, he caught several wild goats, and having taken the earth of their respective soils, he ordered it to be brought into the theatre, and the different earths of various countries to be placed each in a separate heap. He then let the goats loose, each of which ran immediately and stood on the earth of its native soil. At this, all who were present in the theatre were astonished; and by this singular expedient alone, he perswaded Cæsar to let him depart to his native country. Before his departure, Cæsar asked whether he wished to receive anything from him; but he answered that he desired nothing except permission to erect a theatre after the Roman fashion in his native country.

9. After his return to Armenia, he built a theatre in Mitsbin. He also erected many other buildings, and among the rest a castle, which he called Abgarashat.

21. A disagreement having taken place between the sons of Arshavir, Abgar collected an army and marched into Persia. He succeeded in reconciling the brothers, and proclaimed Artashes, who was the eldest of them, king of Persia.

34. The deputies of Abgar, having both heard of the miracles performed by Christ, and themselves been eye-witnesses of them in Jerusalem, came and gave information thereof to Abgar. When he heard of these miracles, his heart was strongly impressed with the conviction that Jesus must be the true Son of God. At that time

he laboured under a severe disease, which had afflicted him during seven years, and no one could heal it. But he waited in faith and hope for a cure from Christ, and not being able to go himself, he sent Anane in his stead as ambassador to the Saviour, with a letter to the following purport :—“ Abgar, son of Arsham, and king of Armenia, wishes health to the beneficent Saviour Jesus, who has appeared in the country of Judea. I have heard of thee, and the cures wrought by thy hand ; for it is said that thou restorest sight to the blind, causest the lame to walk, cleanseest those afflicted with leprosy, • castest out unclean spirits, and however long continued the disease under which a person may have laboured— thou healest it, and also raisest the dead to life. When I had heard all these things concerning thee, I concluded either that thou wert God himself come down from heaven, or else the Son of God. Therefore I have now written unto thee, beseeching thee to come and heal the disease by which I am afflicted. I have also heard that the Jews are rising against thee, and seeking to kill thee ; but there is a small beautiful town here, which will suffice for us both,” &c.

He sent gifts by the hand of his ambassadors to the Lord in the temple, and ordered a painter of the name of Ivaness to accompany them. Perhaps this Ivaness was in reality Anane himself ; for it is said that he also was a painter. Abgar instructed these persons that if the Saviour would not vouchsafe to visit him, they



should at least take his likeness, in order that they might place it before him to heal him of his disease. The messengers arrived in Judea on the day of Christ's triumphant entry into Jerusalem. Their desire to see Jesus, is mentioned by the holy Evangelist John, chap. xii. v. 20. "There were certain Greeks among them that came up to worship at the feast. The same came therefore to Philip which was of Bethsaida of Galilee, and desired him, saying, 'Sir, we would see Jesus.' Philip cometh and telleth Andrew, and again Andrew and Philip told Jesus. And Jesus answered them, saying, 'The hour is come that the Son of Man should be glorified.'" Truly the hour was come for praising the most glorious Son of God. That hour of universal joy was at hand, in which he would redeem the most holy bride by his blood, and attach himself, by his sufferings on the cross, to the holy virgin church. He longed for this time with inexpressible ardour, in which he intended to display his infinite love to mankind by the extension of his world-creating hands upon the cross.

Jesus Christ ordered the apostle Thomas to write an answer to Algar, to the following effect :—"Blessed are they who have not seen, and yet have believed. Those who see me will not believe in me ; but many of those who do not see me, shall believe and live. You wish that I should go to you ; but it behoves me to perform in this place all those things for the sake of which I have been sent to Jerusalem. When I have finished

them, then I shall ascend to Him that sent me. After my ascension, I shall send thee one of my disciples, who will heal thy disease, and bestow eternal life upon thee and those that are with thee." The painter aforementioned made many attempts, but without effect, to draw a correct likeness<sup>o</sup> of our Saviour. But Jesus being willing to satisfy the desire of Abgar and of the painter, took a clean handkerchief, and applied it to his divine countenance. — In that same hour, by a miraculous power, his features and likeness were represented on the handkerchief. Hedren says that, "He affixed his seal to the corner of it in seven letters representing these words, 'A miracle performed by God.'" Jesus gave the handkerchief to the ambassadors of Abgar, that they might deliver it to him, along with the said letter. After the ascension of Christ, Thaddeus went to Edessa, according to our Saviour's command, and healed Abgar of his sickness. He also baptized him and the rest of the inhabitants, who all became true believers. Abgar placed the most holy image made without hands, with great veneration in a gilded case, and on the frame cut out these words: "He who trusts in the Lord shall not be disappointed." This first believing king ordered that the entrances to the idolatrous temples should be blocked up for ever, and that the idols, carved out on the walls and pillars, should be destroyed. He overturned the unclean statues of the Grecian deities which he found on the gates of Edessa, and put up the above-

mentioned image in their stead, for the adoration of the passers-by. He also built a magnificent church, and called it by a certain name, which signified, "The falling asleep of the mother of God." Being desirous to extend the religion of Christ, he addressed the Roman emperor Tiberius on the subject, by letter, advising him to revenge the death of Christ upon Pilate and the Jews; and, that he should himself believe in Christ. Tiberius returned an answer, that he was willing to believe; but that it was a common rule among the Romans, to acknowledge no one as a deity, until approved of by the senate. He even endeavoured to persuade Artashes, king of Persia, to adopt the Christian religion. Indeed, during the space of nearly forty years, he ceased not to exhort every one with as firm a faith as if he had himself been an Apostle of Christ. — After a reign of thirty-eight years, Abgar was transported to the eternal kingdom of the Prince of Heaven.

42. Helen, the first believing queen, and wife of Abgar, being animated by religion, was unwilling to live any longer among Pagans, after the death of her husband, and therefore changed her place of residence to Jerusalem. This took place in the reign of Claudius Cæsar, at the time of the great drought. Helen sent all her treasures to Egypt, by means of which she bought a great quantity of millet, and distributed it among the poor. After her death, she was buried at the door of the temple of Jerusalem.

45. Anane, son of Abgar, reigned four years.

53. Tirit the Arshakoonian, with the assistance of his brother Darius, defeated the Roman general Beatus, and dispersed the armed legions, who fled in confusion, leaving the standards and the baggage behind them on the field of battle. The historian Taakeed says, "that the Roman generals, Beatus and Corbulo, were so afflicted with shame and sorrow at the defeat of their armies, that when they met, they wept from grief, and could not salute each other." At last Corbulo besought Darius, king of Persia, by a suppliant letter, that he would permit his brother Tirit to go and receive from Nero the crown and government of Upper Armenia. Darius yielded to his petition, and sent Tirit to Rome. Nero paid him royal honour, and having bestowed on him the diadem and many presents, sent him back to Upper Armenia.

68. Eruand II. an Arshakoonian by the mother's side, reigned twenty years. He built the towns of Eruandashat, Eruandakert, and Bakaran.

88. Artashes II. son of Sanatrook, having returned from Persia with an army, unfurled his standards, representing an eagle, a dove, and the head of a dragon. He gave orders to blow the brazen trumpets, and he then fell haughtily upon Eruand, who was his enemy, and killed him. After this he undertook the government of Armenia, in which he founded a great number of schools, and established good order throughout the

whole empire. He also conquered the king of Alan, and took his beautiful daughter Satirik to wife. He put the Roman army with their king Trajan to flight : and after a reign of forty-one years he expired, and was magnificently buried.

129. Artavazd II. son of Artashes II. reigned two years.

131. Tiran I. son of Artashes II. reigned twenty-one years.

152. Tigran III. brother of Tiran I. reigned forty-two years.

194. Vagharsh, son of Tigran III. built a town on the spot where he was born, and called it Vagharshavan. He renewed a town of the name of Artimed, and called it Vagharshapat, or "New Town;" and that, not without the secret providence of God; for it became in truth a new town when the only begotten Son of God adorned it anew by his descent.

Note. — Though it had already existed for 1620 years, it afterwards became the chief town of all Armenia, the temple of God, and the abode of the only begotten Son of God : because that in it, in the plains of Ararat, was built the monastery of Etchmiatzin, the mother of the world and the glory of all Armenia !

Vagharsh was killed in battle, after a reign of twenty years.

212. Khosrov I. son of Vagharsh, seeking to revenge the death of his father, marched with a numerous army

against the people of Hazir and Bazil, and subdued them. He chose one out of every hundred, as a hostage, in order to secure the fidelity of the rest; and after erecting a monument in honour of his victory, he returned to Armenia. He defeated Adashir, king of Persia, pursued him as far as India, and conquered the whole of the Persian empire. He built the town of Tabriz, and built many houses in various other places. In the midst of these praiseworthy endeavours after improvement, he was villanously murdered by a certain Parthian, named Anak, in the forty-fifth year of his reign.

216. During the time of Khosrov, Abgar, son of Maanea, was king of Edessa. He professed the christian religion, and was a man of great sagacity. Dionysius, the historian, also mentions other twenty-six kings of Edessa.

281. Tridat, son of Khosrov I., even when at the court of Rome, astonished the people by his great bravery. In the career of heroism, he surpassed all his competitors, and excelled even Sampson and Hercules in strength. He displayed his prowess at Rome, by stopping, with one hand, the course of a chariot yoked with four horses, from which he pulled down his antagonist to the ground. (283.) He also seized two wild bulls, broke their horns, and completely fractured their skulls. — A particular account of these and his other brave exploits, is given by Agathangel. For these feats

of valour (286), Diocletian gave him the crown, and sent him with a considerable force into Armenia. When the chiefs and grandees of Armenia were informed of his approach, they went out to meet him with great joy and acclamation. (288.) With these nobles, Tridat entered Armenia, and retook all the towns which had been conquered by the Persians, Assyrians, and others. Shapoor, king of Persia, gathered an army, and was so daring as to attack him; but Tridat fearlessly repelled force by force, and put his troops to flight. He slew great numbers of the Persian army, and destroyed a herd of elephants.

Tridat now took to wife the daughter of Ashkarad, king of Alan, who was not inferior in beauty to Tridat himself. When she was presented to him, he ordered that she should be written in as an Arshakoonian. She was then dressed for the nuptials in purple robes, and adorned with a diadem: and after their marriage, Tridat proclaimed her queen of all Armenia. To them was born a son, called Khosrov the Less.

Tridat caused St. Gregory, after he had been tormented in various ways, to be cast into a deep ditch, filled with ferocious serpents, and with all kinds of reptiles. St. Gregory continued in it for fifteen years. At this time (300), the holy daughter of heaven, and most unblemished virgin, Ripsim, arrived in the land of Ararat, with thirty-seven other virgins and their attendants, who all suffered martyrdom from Tridat. For

these crimes, the king and his nobles were punished by the judgments of God. (301.) But at last an angel appeared to the holy virgin Khosrovidokht, the sister of Tridat, and ordered that St. Gregory should be taken out of the ditch, in which he had now been fifteen years. During this period, he was indebted for sustenance to a certain pious widow, who was influenced by Providence to let down for him into the ditch a piece of bread each day. In conformity with the abovementioned order, St. Gregory was immediately taken out of the ditch, and when he had offered up a prayer, the king, and all the others who had been punished along with him, were delivered by the grace of God from their incurable diseases. •

The Armenians, to the number of four millions, were now for the first time baptized, and converted to the knowledge of the true God, and of the christian faith: the darkness of idolatry was dispersed, and a magnificent church erected; namely, the holy monastery of Etchmiatzin,\* on which St. Gregory erected the sign of the

\* The monastery of Etchmiatzin exists even at the present day. I had occasion to travel in Georgia and Armenia towards the latter end of last year (1832), and availed myself of the opportunity to visit this very ancient monastery. It is situated about four hours' ride to the west of Erivan, and commands an excellent view of Mount Ararat. The monastery is surrounded by a strong high wall, in the form of a square, and a part of the building is appropriated to the reception and accommodation of strangers. It is the ordinary place of residence of the patriarch or head of the Armenian clergy, and contains about thirty monks. It has



cross. (303.) The number of believers so increased, that St. Gregory ordained no less than four hundred of those who had formerly been heathen priests, to be bishops, and also a great number of ecclesiastics. Agathangel\* says that “ King Tridat requested St. Gregory to remain with him, that they might preach the gospel of Christ together; but he would not consent; and in order to avoid human esteem, retired to the wilderness. Here he led so holy a life, that during the space of forty days and forty nights he eat bread only once; and he persevered in this course until the day of his death.” Regarding the devotedness of Tridat, and his love to God, Agathangel further adds that “ the pious Tridat served Christ with the deepest devotion to the religion of his also a school for about the same number of boys, who are educated for monastic orders. Their education, I found, was conducted by an Armenian deacon, of the name of Mesrop David, who spoke the English language fluently. He had acquired a knowledge of the English at Bishop’s College in Calcutta, into which he said he was admitted at the recommendation of the late Bishop Heber. When he had finished his education in the college, he returned to his native country of Ararat, with the patriotic design of endeavouring to effect some improvement in the education of his fellow-countrymen.—TRANSLATOR.

\* Agathangel flourished in the beginning of the fourth century. He was secretary to Tridat, king of Armenia, and wrote the history, of his own times. He is very diffuse in his accounts of the pagan temples and idols, and of the heathen deities. He also enlarges much on the introduction and (subsequent ?) decline of the Christian religion in Armenia. This composition was first printed at Constantinople in the year 1709, in one quarto volume of 428 pages. There are translations of it in the Greek and Latin languages, but exceedingly incorrect.

disciples. The fame of the great piety of Tridat reached the subordinate Prince Migran, king of the Georgians, and by the exhortations of the holy virgin Noonian, a co-labourer of Ripsim, he and all his people were induced to adopt the christian religion, and sent to inquire of St. Gregory what rules to observe for the newly baptized Georgians. He ordered them to demolish their idol Oromazd, and to elevate the sign of the cross in its stead. The Georgians laughed, and said that their groves were filled with this wood. But suddenly there appeared in the air a brilliant light, representing a cross, surrounded by twelve stars, which gave forth a heavenly odour: when the people beheld this, they all believed, and worshipped with bended knees. After this, St. Gregory sent the requisite number of bishops and priests, who should preach to them the knowledge of the true God."

Tridat signalized himself by his many great exploits, in which he surpassed even Hercules and other heroes; and thus plaited for himself an unfading crown of glory in the life to come. He expired in the eighty-fifth year of his age, after a reign of fifty-six years.

340. It is attested by fifteen historians, and particularly by Theodoros and Theophanes, that at this period, the holy patriarch, James of Mitsbin, cousin of St. Gregory, was desirous to settle the disputes of the heathens, who did not believe in the universal deluge, nor that the Ark of Noah rested on Mount

*Ararat : and, therefore, he attempted, with great labour and fervent zeal, to reach the top of the mountain with his ecclesiastics, that he might obtain a piece of the Ark to convince them. James and his attendants several times reached the middle of the mountain ; but when they looked up, they seemed to be no<sup>t</sup> nearer the top than when they began the ascent.\* In this manner they spent ten days without either eating or drinking, and were at last so exhausted by thirst, that they earnestly entreated the patriarch for a supply of water. He fell upon his knees, and after he had offered up a prayer, and prostrated himself three times upon the ground, a fountain of water broke out on the spot, and relieved their thirst. The fountain exists even to this day and performs miracles. The patriarch now heard the voice of an angel exclaiming “James ! James !” He answered, “I am here, Lord !” The angel said, “Arise ! take this piece of wood which is beside thee, and hasten back, for thou canst not go beyond this place ; because the road is blocked up.” The patriarch hastened to Armenia with the piece of wood, by means of which he performed miracles, such as raising the dead to life, healing decayed limbs, walking on the water as if upon dry land, &c.*

\* Many of the Armenians continue to this day to think that the summit of Mount Ararat is inaccessible ; but Mr. Barrot, a German traveller, succeeded some years ago in reaching the top of that mountain, in company with an Armenian vardapet or deacon.—TRANSLATOR.

344. Khosrov II. son of Tridat, reigned nine years.

353. Tiran II. son of Khosrov II. reigned sixteen years.

361. The blessed voivode, and most fortunate of grandees, namely, St. Sergius, saw a vision in the reign of the wicked Julian; in which he was commanded by God to remove to Armenia. In consequence of this, he distributed his goods among the poor, and set off with his son Martiross, to Tiran II. king of Armenia.

362. Tiran received them both with great respect, but being afraid of Julian, he sent them to Shapoor, king of Persia, who appointed St. Sergius to be his commander-in-chief against Julian himself. But the celebrated St. Sergius preached the religion of the true God before King Shapoor, with destruction to the idols and lying gods of the Persians. For this action, he and his son received the fate of martyrdom, which they suffered with a heroical spirit to the glory of Christ; and thus rendered famous the latter part of their days.

363. Arshak II. son of Tiran II. reigned eighteen years.

Varazdat succeeded to the throne of Armenia. Moses of Khoren narrates concerning him, that "he was bold even from his infancy; and when he arrived at the years of maturity, he was brave and strong, and very skilful in the use of the bow. At the court of Caesar, he displayed his prowess in various single combats. He slew five combatants, killed several lions, and pulled down seven-

teen warriors from a wall as if he had been tearing fruit off a tree."

The country of Armenia being greatly molested by robbers, Varazdat set out in pursuit of them. They immediately took to flight, and when they had crossed the river Euphrates, destroyed the bridge over which they had passed, that he might not be able to follow them. But Varazdat swam over with amazing speed to the other side of the Euphrates, which, in that place, was twenty-two paces broad. The robbers were so terrified at this action, that they threw down their swords and surrendered. He distinguished himself by many other great exploits during a reign of four years; but was killed by Theodosius Cæsar.

Arshak III. son of Pap, reigned five years:

Vagharshak II. son of Pap, reigned one year.

388. Khosrov III. reigned five years.

392. Vranshapooh, brother of Khosrov, succeeded to the government of Armenia. He was mild and magnanimous, and in his government was a lover of peace. In the fifteenth year of the reign of this industrious king, in the twelfth of Arcadius Cæsar, and eighth of Azkert, king of Persia, *i. e.* in the year of our Lord 406, Mesrop witnessed a vision by the power of the Holy Spirit, in which he saw a right hand holding a pen, and marking out the letters of the Armenian alphabet on a hard stone. Mesrop also invented the

Georgian characters. Vramshapool died in the twenty-first year of his reign.

420. Vartan I., son of Hamazasp, was made a general in the year 420, by Theodosius Cæsar. He was also appointed by Vram, king of Persia, to be general of Armenia, and chief of the family of Mamikon. Azkert, the next king of Persia, confirmed him in these dignities; and, moreover, created him viceroy of the whole empire. This Vartan, in the presence of Azkert, and before a numerous assembly of Persian elders, openly proclaimed the divinity of Christ, and, with evident indignation, expressed his contempt of their deceitful dogmas. The nobles of Armenia had yielded to these errors in order to please King Azkert; but St. Vartan, like a firm defender of the faith, rebuked them for their errors with acrimony. At last, when he perceived the reproach which the hypocrisy of Vasak and others occasioned to religion, and more especially, when he saw the universal decline of religion itself, he gathered all that he had, and removed to Greece, with the intention of leaving Armenia for ever. The nobles were thrown into disorder on seeing the danger which threatened the empire, and Vasak also became alarmed for his own safety. They therefore agreed unanimously, that Vartan, the firm defender of the faith, should be recalled, and that if their invitations were rejected, they should even go for him themselves. A letter of entreaty

was accordingly drawn up, containing a promise sworn to on the four gospels, that if he would only return, they would submit themselves to his authority, and join him for the purpose of expelling the armies of Persia out of Armenia. They sent this letter by the hands of Levond, the priest, requesting that he would be graciously pleased to make haste, and save the empire, by his return, from the errors imposed on it by the heathens. St. Vartan spared not his own life, but preferred to suffer death rather than that either his country or the holy church should receive damage: and, therefore, he came freely forward to death after the example of our Lord and Saviour, who shed his own blood for the deliverance of many. At his return, all the nobles, and also the common people, joined with one consent, and went out along with Vasak to meet him, and receive him with due respect. *Being again proclaimed commander-in-chief of all Armenia, St. Vartan, with the consent of the patriarchs and nobles (430), sent an embassy, under the direction of a man named Adoin, to Theodosius Caesar, requesting assistance, on the strength of an alliance of friendship formerly concluded by the Romans with Tridat, and which Theodosius would have fulfilled, had not his death occurred that same year to prevent it. But his viceroy, the wicked Martian, slighted the promise of Theodosius; for he violated the sanctity of treaties, and, contrary to the laws of nations, took those ambassadors of peace, and delivered them up to Azkert, encouraging*

him also in his malicious designs of infringing upon the church.

The great Vartan now set about destroying the idolatrous temples of the apostates. He gave up the detestable Vaud to be burned in Atroshan, and ordered his son Shero to be hanged on a tree. He drove all the magicians and the heathen priests out of the empire, and abolished idolatry almost entirely. Some of the magicians fled and took shelter in an impregnable fortress; but its strong walls immediately gave way at the word of St. Vartan, and when he made the sign of the cross, they fell without any one touching them. This struck such terror into the people, that they began of their own accord to demolish their idols, and abandoned the lying interpretation of the magicians. St. Vartan now gave orders to the clergy to erect a church, and dispense the holy sacrament to all, after which he joined battle against Mooshkan, the wicked general of Azkert. But, though the blessed Vartan fought with great bravery, and killed great numbers of the enemy, he fell in this battle along with the rest of his fellow-labourers; and thus his distinguished exploits were brought to an end in the year 451.—Vartan reigned thirty-one years in all, and was transported to the eternal mansions of joy. He and his companions, to the number of one thousand and thirty-six individuals, received the fate of martyrdom; and their names are marked in the Book of Life of the King of Heaven.



422. Artashes III., son of Vramshapool, reigned six years.

482. Vahan the Great, son of Humayeak, the brother of the great Vartan, gathered such of the Armenian chiefs as professed the same religion with himself, and rose against the Persian general Atrevishanasp, and against the apostate Armenians who had joined him. With the assistance of Isaac the Bagratonian, and three hundred christians, he defeated and dispersed seven thousand men. Vahan, being proclaimed by the Armenians to be their commander-in-chief, succeeded, with the assistance of his chiefs, in defeating the army of Phirooz, king of Persia; at which Phirooz was so much grieved, that in order to avenge himself, he caused Vard, the brother of Vahan, to be put in chains. But, by the will of God, he was delivered miraculously from chains without any one touching him, and returned to Armenia, to his brother Vahan.

Vahan the Great, with only thirty of his brave comrades, fought against an army of five thousand men, commanded by the Persian general Sepool, which he defeated and dispersed like a herd of cows. The historian Lazar Pharbetsi\* takes notice of this transaction, and even

\* Lazar Pharbetsi flourished in the fifth century. He wrote a history of the events which took place during the space of ninety-seven years, namely, from the year 388 to 485. He is very careful to preserve exactness in his statements, and to leave nothing out that may serve to gratify the reader. Though his language is not high, yet it is pleasant and agreeable. A beauti-

Sepooh himself, the Persian general, gives an account of this transaction, which occurred in the reign of Vagharsh, brother of Pheerooz, and says, “ They were indeed brave men ; but it is difficult to explain, and almost incredible, that so small a number of men should have risen against a large army. I cannot but regard the transaction as new and supernatural ; and no one that hears of it will believe, that thirty men had the boldness to attack three thousand men, and far less, that they did so with success. But the truth is, that, like dexterous mowers, who mow the hay with a sharp scythe, and gather it into a single heap ; these Vahani attacked us, great as our numbers were, and fought so dexterously, that they destroyed nearly the whole corps, killing even the terrible Gdeehon, chief of the Súni. I imagined that Gdeehon alone, with about ten men, might have annihilated them ; whereas many of the soldiers whom they killed were among the most celebrated in Persia, and would by no means turn their backs. But hardly any one dared to look at them ; for they seemed to us to be gods, and not men.”

484. After the defeat of Sepooh, and the death of the apostate Gdeehon, Vahan returned to the province of Ararat, to the town of Vagharshapat, and having entered the holy church of Eetchmiatzin, offered up thanks

ful edition of this work was printed in one volume octavo, in the year 1793, under the care and inspection of the Armenian monks in the monastery of St. Lazaro, near Venice.

to God. He then immediately set about re-establishing the church of God. He rode through all the different towns, destroyed the idolatrous temples, and caused churches to be built in their stead. Lazar Pharbetsi says, "He introduced innumerable improvements throughout the whole of Armenia, and by his exhortations induced others to adopt the like measures. And thus, having distinguished himself by his virtue and bravery, more especially having been the deliverer of the empire, the adorer of the church of God, the saviour of the people, and the benefactor of Armenia, he was transported to life eternal, after an eventful reign of thirty years. (510.) May his memory be blessed for ever!"

518. Mzhez, the Knoonian, governed Armenia as viceroy for thirty years.

539. *In the reign of the Emperor Justinian, the city of Edessa was besieged by Khosrov, king of Persia; but being informed that the city must of necessity remain unhurt, because it had received a blessing from Christ the Saviour, and could not be conquered by its enemies; he was much grieved, and set about contriving various methods to destroy the wall. But the affrighted inhabitants turned to God for help. That same night there appeared to Bishop Evghagh, a certain beautiful woman, who stated that, under the town gate, was an image of Christ the Saviour, suspended on the wall. "Take it," said the woman, "from that place, for by it you shall obtain deliverance." On removing the wall,*

the bishop actually found the image, and beside it was a lamp, that had continued burning since the time of Addeus the patriarch, a space of 505 years! The bishop received this image with joy, and hastened with it to the very place where the unbelievers had already dug under the walls, below which they were in the act of placing fires. He let fall a drop of the oil that burned in the lamp upon the enemy's fire, and in a moment, the flame burst forth, spread itself in all directions, and consumed the enemy who endeavoured in vain to reach the christians. By these and the like miracles, the enemy suffered great damage, and were at last forced to take refuge in flight. Khosrov was desirous to repay himself for this loss, and, therefore, made an attack upon the city of Sergiopolis, where the relics of the invincible warrior, St. Sergius, were deposited. He plundered all the church treasures and ornaments, among the number of which there was a golden cross, set with precious stones,\* brought as an offering to the church by the Emperor Justinian, and the Empress Theodora. Not satisfied even with this, Khosrov presumed to touch the relics of St. Sergius, which were kept in a silver casket. But at the very moment when his soldiers were about to despoil these precious gifts, they were seized with a sudden panic; for they saw an innumerable company of armed knights upon the walls. The affrighted Khosrov exclaimed, that these were miracles performed by the invincible bishop of God, St.

Sergius: and, after he had extolled the christian religion, he made his retreat, and did not dare to take anything.

550. Nerses the Haikan, king of the Kotatsi. The historians Procopius, Azapt, Evagarus, Theophanes, and others, narrate concerning him, that he distinguished himself in Greece, and in the country of Italy, by the superiority and excellence of his intellect, the rare qualities of his soul, his strict fidelity, indefatigable industry, invincible patience, uncommon strength, and noble appearance; and by his other endowments of nature and of virtue. He gained the respect of the nobles, and more especially of the Emperor Justinian, by whom he was appointed chief treasurer of the empire, and was made a senator. In these offices he gave great satisfaction. Justinian also made him commander-in-chief of the army, in which capacity he performed many great actions. He obtained the victory over all his enemies both in Italy and other places; so that he acquired for himself the appellation of "the brave." He continued to reside in Rome until the day of his death, which took place in the year 572. Anastasius says that, "so long as he remained in Italy, it was full of joy and pleasure. He was loved by all, and especially by the Pope of Rome, who prized him as a precious eye." We are told by Evagarus that, "he was always very zealous in the paying of honour and adoration to the most holy mother of God; so that he never

commenced a battle with any one until he was assured of the holy mother's consent."

Vartan II., son of Vasak, reigned seven years.

580. Morik, or Mauritius the Haikan, general of the Eastern regiment of the Greek Emperor Tiberius, was a native of the village of Hoshakan, in the province of Ararat. He defeated the Persians with great slaughter, took from them several towns, and expelled them out of Armenia the Less. The Emperor Tiberius wished to reward Morik for his great bravery, by conferring on him the distinction which he merited; and, therefore, made him his son-in-law. Moreover, when he considered the superior intellect of Morik, and especially the success that he met with in all his undertakings, he was induced at his death, which happened that same year, to deliver up to him the whole Grecian empire. After ascending the imperial throne, Morik distinguished himself by his bravery and other virtues more than ever; and thus proved that he was well worthy of that high dignity. It is said that he sent some trustworthy persons to his aged father, who resided in the village of Hoshakan, to invite him to come and share in his honours; but he requested, in case he was unwilling to come, that he would at least supply him with a few useful maxims. When the messengers arrived, they found the old man labouring in his garden; and when they revealed to him the proposal of the emperor, he

answered, "It does not become me to plume myself on being the father of a king." After he had made this remark, he began to pull up the largest of the cabbages by the roots, break them, and afterwards scatter the leaves upon the ground. On the other hand, he paid particular attention to such of the cabbages as were only beginning to grow, by watering them, &c. The ambassadors concluded that the old man was insane, and, on their return to the emperor, narrated to him the whole circumstances. But he penetrated the hidden meaning of his father, smiled, and said nothing. He soon after put his father's instructions into practice, by discharging all persons of rank from office, and choosing others to fill their places from the lower classes of the people. He made many other wise regulations, and, by his superior wisdom and bravery, succeeded in establishing peace throughout Greece and Armenia; so that it afterwards became a proverb among the Armenians to say, "You sit as free from care as in the days of Morik." (591.) By means of his generals, Nerses and Mooshegh, Morik replaced Khosrov II. on the throne of Persia; and Khosrov bestowed on Morik the towns of Dar and Mitsbin, as a mark of his gratitude. But at last a Grecian general, of the name of Pallas, turned traitor, and aspired to the throne. He excited the Roman army against the Emperor Morik, and barbarously put him to death, after strangling five of his sons before his eyes.—Morik reigned twenty years. †

620. Mzhezh, the Knoonian, was appointed to be general of Armenia by the Emperor Heraclius, in the year 620. He is taken notice of by Theophanes, St. Nicephorus, Anastasius, Hedren, Zonar, and others, who state that he was a grandson of Mzheth the viceroi, and a brave, handsome man. In an expedition against Khosrov, king of Persia, he destroyed the town of Tabriz, and put to flight the army of the Persian commander-in-chief, Khoudav (667), whom he took prisoner, and presented along with other five men of rank to Heraclius. After the death of Heraclius, the Greeks unanimously proclaimed Mzhezh to be their king, on account of his eminent bravery and other laudable qualities, and exclaimed, "Long live our Emperor!" They also put Heraclius' grandson to death in a bath. For an account of these transactions, see Theophanes, Anastasius, and Zonar. But, as soon as Constantine heard of this shameful event, he raised a numerous army, and marched against Mzhezh, whom he put to death, along with the other conspirators.

685. Ashot, the son of Búrat, reigned four years.

690. Nerses III. governed Armenia as pro-consul six years.

Simbat VII. governed Armenia as commander-in-chief nine years. He was then laid hold of by Abdullah,\* sovereign of the Ishmaelites, and sent in chains,

\* Abdullah was Khalif at Medina from the year 683 to the year 694.



along with the Patriarch Isaac, to Damascus. The High Priest John, Archimandrite Stephen, and others, tell us that this holy man, Isaac, sent messengers to Mohammed,\* requesting permission to visit him, which was granted. But in the mean time he was taken ill and died. Before his death, he wrote a persuasive letter with his own hand to Mohammed, which was to the following effect:—"This letter is written by the hand of me, the Armenian Patriarch Isaac, to thee, O Mohammed! commander-in-chief. I was deputed to thee by our people; but the Guardian of souls now requires my spirit to go to him, so that I cannot see thy face, &c." Isaac continued to hold this letter in his hand even after death, having ordered his archdeacons to let it remain so, in order that Mohammed, when he should come and read the letter himself, might have compassion on them. When Mohammed received the news of his death, he said, "Had he been alive, he would have come to me; but since he is dead, I must go to him." He also gave orders that the body should not be buried until he arrived. When Mohammed entered the place where the body lay, he said in his own dialect, "Salám Aleikum!" The holy patriarch returned the salute with a wave of his hand, as if he were

\* I have not been able to ascertain which Mohammed this is to whom the author refers; but it certainly cannot be the false prophet himself, because that famous imposter died in the year of our Lord 632.—TRANSLATOR.

alive, and delivered to him the letter. At this he was greatly astonished; and when he had read over the petition, he answered, "This thy request is already granted, O thou honoured man of God!" Therefore he wrote a paper immediately for the perpetual liberty of our people; and ordered the corpse to be carried to Armenia under an escort, and consigned to the earth. Mohammed returned to his own country; and, by his persuasion, the sovereign of the Ishmaelites set all the Armenian captives at liberty. With regard to this occurrence, the High Priest John remarks, that "God had thus rendered Isaac's death more useful than his life."

711. Philipicus the Haikan, son of Vartan emperor of Greece, brought Armenia the fourth time under the power of the Greeks, and transported thither many of the Armenians from other provinces.

741. Artavazd the Haikan became son-in-law of the Emperor Leo; he attained to that dignity by the services which he had rendered Leo. Theophanes, Hedren, Zonar, and others, say that Artavazd was brave, strong, majestic, zealous for the faith, and so forth; on which account the Grecian noblemen were much attached to him, and the Patriarch Anastasius put the crown upon his head, and consecrated him to be emperor. Artavazd was soon afterwards killed by Koproninus.

760. Sahak, the Bagratonian, reigned ten years.

856. Ashot I., son of Simbat, was an illustrious character, and the first person of Bagratonian origin that

became king of Armenia. The High Priest John\* says, that "he was a man of remarkable piety, great wisdom, and extraordinary bravery." He furthermore adds, that "his stature was above the common, his eyesight acute, and his face manly and attractive. He was exceedingly prudent and agreeable in conversation, and very cautious against excess in his meat and drink. Like a true father of his subjects, he was equally gracious and condescending to all of them; and, whether rich or poor, they received from him the same justice and condescension. In short, whatever was calculated to render his subjects happy, was an object of his care. He preserved a remarkable consistency in his mode of life, and would never tolerate either luxury or useless pomp; so that he took no part in the vain pursuits of this world."

859. The rumour of Ashot's great exploits, and the happy condition of his subjects, having reached the ears of Ahmed, sovereign of the Ishmaelites, it had the effect of appeasing his furious and brutal temper, and he was constrained to conduct himself with a greater regard to

\* John the High Priest, patriarch of the Armenians, flourished between the ninth and tenth centuries. He wrote a history of Armenia from the time of Haik to the year of our Lord 920. In this history the greatest care is taken to preserve order and exactness, and it is written in language which is at once eloquent and persuasive. Among the Armenians, it holds the same place that the history of Titus Livius did among the Romans; and it serves as a model in the art of rhetoric.

conscience than formerly, and with more magnanimity. Ahmed had therefore a strong desire to give honour to Ashot, and sent him many presents by the hand of one of his nobles. He also gave him a richly ornamented robe, and appointed him to be commander-in-chief over all Armenia, empowering him to collect the tribute and manage the revenue and disbursements of the empire. But the Patriarch George, and all the chiefs and nobles, when they saw that Ashot possessed so many good qualities, came to the unanimous resolution of petitioning the supreme sovereign, Ahmed, to crown him as king of Armenia; and he, being already well acquainted with the wisdom of Ashot, and having himself been long desirous to elevate him, graciously condescended to the petition of the Armenians, and, by the hand of one of his nobles, sent to Ashot the regal crown, and the other ornaments and badges of royalty.

Ashot accepted the crown, and put it upon his head. At a triumphal assembly of the grandees in the cathedral of Ani the capital, Ashot was anointed king of Armenia by the Patriarch George, in the year 880. After acquiring this new dignity, he set about the administration of his empire, by organising his army, over which he appointed his brother, the worthy Abbas, to be commander-in chief. William, the emperor of Constantinople (865), sent Niketass with a number of presents to Ashot the Great, requesting that he would give him an imperial crown. He complied with his desire, and

sent him a magnificently ornamented crown, with which William was crowned a second time, in honour of Ashot. William continued to show great attachment both to him and the whole Armenian nation, and afterwards renewed the bond of love and friendship by a special embassy.

885. Under the protection of the two powers above mentioned, (viz. that of Ahmed and William,) and by the assistance of Almighty God, Ashot made great improvements in the empire, and brought it into a flourishing condition.

But he never trespassed on the rules of humanity in the prosecution of his undertakings, so as to occasion anything disagreeable either to his own people or to foreigners.

Ashot fell into a disease, during which he distributed alms very freely. When he had partaken of the holy sacrament, he expired, in the seventy-first year of his age. He ruled as a prince twenty-six years, and reigned in the quality of king five years.

812. William I., the emperor, was of Arshakoonian extraction. Even from the day of his birth there occurred several very singular prognostics, indicative of his future greatness.

1. William and his parents were the only persons that escaped of the multitudes killed by Motraz, king of Bulgaria.

2. An eagle on its flight covered the infant William,

when asleep, with its shadow, and continued to do so though it was driven away three different times. This circumstance is mentioned in the writings of the Emperor Constantine, grandson of this William.

3. William's mother had a vision, in which she saw a tree that proceeded from her, and grew to a great height. It was loaded with fruit and with flowers, and the roots and branches of the tree were of pure gold.

4. William's mother had a second vision, in which she saw an old man, from whose mouth proceeded fire, and he said that God had fore-ordained her son William to sway the imperial sceptre.

5. It happened, when William was resting under the roof of the monastery of St. Diomedes, that the saint appeared in a dream three several times to the father of the monastery, and ordered that the child should be called William, and that he should be educated with care; "Because," said he, "he is predestined to ascend the imperial throne, and will also rebuild this monastery." This prediction was afterwards actually fulfilled.

William was admired by the Emperor Leo for his sagacity and handsome appearance, especially for his moral conduct; so that he became his favourite, and was rewarded by him.

There was a certain athletic Bulgarian, a giant of a dreadful aspect, and very brave and fierce, who was thought to be invincible. But William struck him down with one blow, to the astonishment of the by-

standers, and others who heard of it. He overtook and caught the capricious horse of the Emperor Michael, which nobody else dared to approach, and having mounted it, he returned to the emperor. The emperor gave him all the ornaments and trappings of the horse as a reward for his dexterity ; and he became a great favourite. The Emperor Michael, wishing to promote the happiness of William, appointed him to be chief magistrate ; and, in the year 866, adopted him as his son in the church of St. Sophia. He also put a crown upon his head, and constituted him his assistant in the affairs of government. But Michael now fell into habits of luxury and dissipation, and incurred the displeasure of the Grecian nobility, who forced their way into his apartment during the night, and put him to death. Early in the morning they unanimously proclaimed William to be emperor (867), and placed him on the imperial throne. At this the whole nation rejoiced, because the virtuous qualities of William were already well known. By his judicious management he corrected the disorders of the Grecian empire, and brought it into a flourishing condition. William requested a crown from Ashot, in exchange for one which he sent to him, along with other gifts. He had four sons, whom he educated in the fear of God. He called the first-born Constantine, and afterwards chose him for his assistant on the throne. He called the second Leo—the same who was styled “the Wise.” He called the third Alex-

ander, and the fourth Stephen. This last son, in course of time, became a patriarch. William had also four daughters, whom he consecrated in a convent. He was transported to eternal life in the year 885, and was succeeded on the throne by his son, Leo the Wise.

885. Leo VI.,<sup>2</sup> the Wise, became emperor after the death of his father, William. He showed the same attachment that his father had done, both to King Ashot and to all the Armenians. When Ashot visited him in Constantinople, they mutually did each other honour; and, at the request of the Emperor Leo, Ashot left his commander-in-chief Megrik behind, in order to render him assistance in his wars. Megrik fought with great bravery against the Bulgarians, and thus merited the respect of the emperor, who displayed his gratitude to Ashot (893), by renewing a treaty of peace with Simbat, his son and successor, and by sending him valuable presents. In an affectionate epistle, Leo called Simbat "his beloved son," and continued to send him gifts every year. He was also preparing to assist Simbat against Yousuf; but his life was cut short in the year 911, before he could accomplish his friendly design.

892. Simbat I., son of Ashot the Great, ascended the throne at the request of the Patriarch George, and also received a crown from the supreme sovereign of the Ishmaelites, who sent him a dress interwoven with gold, besides arms and horses; and entrusted him with the government of Armenia and Georgia. Simbat renewed



the treaty of peace which had formerly existed with Leo, and received from him a belt garnished with precious stones and a cup made of gold. He also extended the empire into other countries ; so that the fame of his arms reached even remote nations, and put them in terror. He defeated a large army commanded by Apshen (899), and put the crown upon the head of his relation Aternerseh, making him king of the Georgians, and second after himself. Instead of being grateful for this kindness, Aternerseh entered into a conspiracy against Simbat's life. But when Simbat discovered his criminal design, he magnanimously pardoned the guilty, and did not inflict that punishment upon them which they deserved. After he had distinguished himself by his many victories, and by his great bravery, he at last fell a victim to the malice and treachery of his relations, and laid down his life for the flock, receiving the fate of martyrdom from the infidel outcast Yousuf. He finished his course in the year 914, in the forty-fourth year of his reign.—May his memory be blessed for ever ! God glorified his death by miracles, so that the ground on which he suffered martyrdom served to heal diseases, to the glory of Christ. The High Priest John affirms, that “ not only christians, but even the unbelievers acknowledged the truth of these miracles, and were baptized on the spot.”

911. Constantine II., emperor of Constantinople, succeeded to the throne in the year 911, when he was only

seven years of age. But his uncle Alexander managed the affairs of government during his minority, in conjunction with his father-in-law, Robert. This Constantine is usually designated by the appellation of Perperoozhen, which signifies, "wearer of royal robes;" and is the same who wrote a history, being the son of Leo, the son of William. He sent an embassy under one named Theodorus, to King Ashot the Iron, inviting him to come to Constantinople. When Ashot arrived, Constantine put a crown upon his head, and adorned him with the other badges of royalty. He was also very liberal to the Armenian nobles, and loved them exceedingly. He died in the year 945.

914. Ashot II. the Iron, son of Simbat I., having received the lamentable intelligence that his father had suffered martyrdom, was much grieved, and fell into a melancholy state. At last his courage was roused, fury succeeded to his melancholy, and he wished rather to die than suffer infamy. Therefore, with the assistance of his brother Abbas, and a small number of chosen troops, he made furious inroads into the territories of his enemies. He first of all attacked the town of Parkevant, and slew a multitude of the army of Yousuf. He then put certain of the nobles to the torture, and afterwards caused them to be suspended on the wall. He also attacked Shirak, and many other towns, all of which he destroyed. When the Armenians, and Loorgen the Afghan prince, and Aternerseh, king of Georgia, saw such bravery on

the part of Ashot, and his numerous victories, they unanimously agreed to place him on the throne of his father, which they did in the year 915; and thus Ashot became an independent monarch. But he had not one single hour of peace, on account of the perpetual discord of his chiefs and the treachery of his own relations. Moreover, he was continually suffering defeats from Yousuf and the other Persian viceroys. At last he had recourse to the sign of the blessed cross, by virtue of which he defeated all his enemies, and completely routed them. He paid a visit to Constantinople at the invitation of the Emperor Constantine (920), and received from him a crown and many precious gifts. After his return to Armenia, he attacked four thousand armed robbers with only two hundred of his brave men, and put them to the rout. Mookhtedir, sovereign of the Ishmaelites, formed a treaty of peace with Ashot, and honoured him with the title of Shahinshah, or king of kings; because he was superior to the preceding kings of Armenia. Ashot was called "the Iron," on account of his great bravery, and because he had an iron staff with a head shaped like a crown. The anxiety and fatigue which he suffered during these continual wars sunk him at last into a state of debility, and he was transported to life eternal in the year 928, after a reign of fourteen years and six months.

St. George, of Marspatoonian origin, a great and victorious prince, arose about this time to protect the father-

less Armenia. With twenty brave comrades, faithful sons of their country, he defeated the army of Pshor, which consisted of a thousand chosen men. Trusting entirely in the almighty right arm of God, he made a sudden attack upon them in a certain plain, and threw the army into a great disorder. He took advantage of their confusion to slay great numbers of them, and then put Pshor himself, and the remainder of his army, to a shameful flight. In a second attack, Pshor sustained the same loss as before ; whereas only three of George's comrades were slain. Not satisfied with these defeats, Pshor attempted again to try his fortune, and surrounded the fortress of Ketshago with a numerous army. But George and his brave comrades sallied out of the fortress, and rushed forth impetuously as on eagles' wings against the enemies of their country, of whom they made a furious slaughter ; and George, having reached Pshor himself, fetched a mortal blow at that haughty adventurer, and levelled him dead at his feet.

928. Abbas I., brother of Ashot the Iron, reigned in Kars, with the assistance of the brave prince George, and distinguished himself by his brave exploits and good administration. He died in the year 951, after a praiseworthy reign of twenty-three years.

961. Ashot III., son of Abbas, after the death of his father, collected a body of heroes, and expelled his enemies out of the country. He appointed Kor, the son of Prince George, to be his general, and entirely subdued

the rebels. In this manner Ashot ruled nine years. But when the chiefs perceived his incomparable bravery, and especially his excellent dispositions, they sent ambassadors to Philip, king of Agboovan, and to the Patriarch Joseph, inviting them to come and crown Ashot as king of Armenia. When these persons arrived, all the nobles and chiefs of Armenia, besides forty bishops, assembled in the capital town of Ani, and anointed Ashot to be king, in the year of our Lord 961 ; so that the throne of the kingdom of Armenia was again established. Ashot made a furious slaughter in the army of Amatoon, and caught him, and deprived him of life. For this service, the supreme sovereign of the Ishmaelites, whom Amatoon had formerly deceived, sent many gifts to Ashot. He also crowned him a second time, and proclaimed him king of Armenia. Ashot built several magnificent churches in the capital town of Ani, and also in other places. Moreover, he repaired the lower wall of Ani, and erected poor-houses and infirmaries in various places for diseased and leprous people. His reign was distinguished by many other devoted and pious acts. The historian, Archimandrite Stephen, who was his contemporary, narrates concerning him as follows :—"Ashot was raised to the throne chiefly on account of the peaceableness of his disposition ; for he treated all around him with mildness and condescension. He not only did not disdain to spend his time in rejoicings with lepers, cripples, and blind men ; but even preferred it. He enter-

tained them with wine out of his own cup, and regarded the scales and wounds which were on their bodies as ornaments. He was so liberal in his donations to the poor, that after his death there was nothing to be found in his treasury, because he had given away to the poor even his very dresses and ornaments. Therefore Ashot was called 'the Merciful.' He governed the empire twenty-six years, and expired in the year 977, after a long life of sanctity. He left three sons, namely, Simbat, Kakik, and Goorgen.

His blessed spouse, Queen Khosrovanoosh, followed his example, by building many magnificent churches, in the number of which are the most famous monasteries of Akbat and Sehagin: and she showed the most tender compassion for the poor and sick, was a careful mother to all, and a queen worthy of the Ararat kingdom.

945. Robert II., son of Constantine II., succeeded to the imperial throne in the year 945.

975. William II., son of Robert II., ascended the imperial throne in the year 975, in conjunction with his brother Constance. The Emperor William attacked Samuel, king of the Bulgarians; but he repelled force by force, so that the emperor was obliged to sue for peace. Samuel asked him for his sister in marriage; but by the advice of Sebaste, the metropolitan, William fraudulently sent him his maid-servant instead of his sister. When King Samuel and his nobles discovered the deceit, they caught the metropolitan, and burned him alive. Samuel

advanced against the emperor at the head of a numerous army ; but William completely defeated him, and took fifteen thousand men captive. He pulled out the eyes of these captives, divided them into companies of one hundred and fifty, and appointed over each company a guide with only one eye ! In this manner he sent them back to Samuel, who died of grief when he saw them in so miserable a plight. From that time William wore the dress of a monk under his royal robes, and took a vow of celibacy and total abstinence from the eating of flesh. He died in the year 1022, after a reign of forty-seven years, and was succeeded by his brother Constance.

977. Simbat II., son of Ashot the Merciful, ascended the throne in the year 977, in the town of Ani. On account of his bravery, he received the appellation of Shalinshah. In the course of eight years, he built the broad and stupendous wall of Ani, and erected a great number of churches.

984. Abbas, son of Mooshegh, reigned in Kars in the year 984. He greatly improved the empire by opening schools, and appointing proper teachers to instruct young men in the military art. He cleared the empire of all robbers ; so that a person might go about in the darkest night without fear of danger. He died in the year 1029, after a reign of forty-five years.

989. Kakik I., brother of Simbat II., ascended the throne in the capital town of Ani, upon the death of his brother, which took place in the year 989. Kakik was a

man of acute understanding, and liberal in the distribution of alms; and he spent the holidays in prayer, and in the singing of psalms. He took to wife Princess Kotromit, daughter of Vasak, who surpassed even her husband in piety and virtue, and devoted her whole life to prayer and the building of churches. Kakik expired in the year 1020, after a reign of twenty-nine years and ten months.

1020. John Simbat, son of Kakik, succeeded to the empire in the year 1020, in the capital town of Ani. He sent the Armenian patriarch, Peter, with an epistle to the Emperor William, who received him with respect, and requested him to sanctify the water in his presence, on the anniversary of Christ's baptism. Peter went through the ceremony according to the manner of the Armenians, and there took place a wonderful miracle; because, when the patriarch commenced blessing the water with the life-giving cross, in that same hour the water receded; and when he poured the oil upon the water, the Holy Spirit appeared in the shape of a white dove, and darted rays of light upon the oil. The king and the rest of the spectators were struck with astonishment, and therefore had a still greater respect for the patriarch than before. On this subject see the histories of Aristarchus and Vartan, and the biography of saints.

But King John was not so brave as his predecessors, and was induced by a disturbance that had been raised



by his own brother, Ashot, and especially by the discord which existed among his chiefs, to concede his capital and the surrounding country into the hands of the Emperor William. He reigned twenty years, and died in the year 1039.

1021. Ashot IV., the brother of John, reigned separately, and contrary to the will of John, for nineteen years, and then died.

1027. David, the son of Sennechrim, reigned in Sebastia ten years.

1029. Kakik, son of Abbas, reigned in Kars, in the year 1029. He was a prudent and brave man, but was continually oppressed by the assaults of foreigners. He expired after a reign of fifty-two years.

1037. Atovm, son of Sennecherim, reigned in Sebastia forty-three years.

1042. Kakik II., the son of Ashot IV., and the last king of Bagratoonian extraction, reigned in the year 1042. He was handsome and brave, and historians say, that so long as a good understanding subsisted between him and his nobles, he surpassed even Tigran in power; but he at last fell a victim to the malice and treachery of his chiefs, and thus the kingdom of Armenia became subject to the Greeks. Oshin I., knight, and chief of Lampron and the province of Ararat, erected a church, and called it by the name of St. Peter. He also cut off the head of a certain Galilean giant, who was of great stature.

1080. Reuben I., a relation of Kakik II., collected an army on the boundaries of Cilicia, with which he gained possession of the fortresses of Kositor and Partster. He drove the Greeks out of the country, fought many battles, and put to flight and killed great numbers of the enemy. He conquered the nations bordering on the mountains of Taurus, and became an independent monarch. He expired after a reign of fifteen years.

1095. Constantine I., son of Reuben I., reigned five years. A famine took place about this time in Italy, and he supplied it with bread, and rendered the Latins great assistance.

1100. Toross I., son of Constantine I., defeated the Scythians and Greeks, and took possession of the greater part of Cilicia, for which he became very celebrated, and was commonly called the lord of Cilicia. He gained possession of the fortress in which Kakik had been murdered, and by his orders the sword of Kakik was delivered up to him, over which he shed abundance of tears. He died in the year 1123, after a valiant reign of twenty-three years.

1123. Leon I., brother of Toross, succeeded to the government after the death of his brother. He reconquered the towns taken by his enemies, and rendered himself famous by his many great exploits, for which the Greeks called him Sebestos, or the Dragon, and he was much respected by the Latins. He died in the year 1141.

1144. Toross II., son of Leon I., occupied Cilicia in the year 1144. He fought many battles with the Greek Emperor Immanuel, and took captive most of his nobles. When Immanuel saw that he had lost all his eminent warriors and chiefs, he concluded peace with Toross, and granted him a diploma, stamped with his own golden seal, insuring to him the title of Pan-sebestos ; and he requested his assistance in an attack which he was about to make against the Scythians. The bravery which Toross displayed in this war was even double to that of the former, so that he was greatly admired by the emperor and all the army. He died a natural death in Cilicia, in 1167, after a reign of twenty-three years.

1169. Melekh, brother of Toross II., reigned five years.

1174. Reuben II., nephew of Toross, began to reign in Cilicia in the year 1174, and continued to do so for the space of eleven years ; but afterwards resigned the government into the hands of his brother, Leon II., and went himself into retirement as a monk, in which state he continued until the day of his death, in the year 1185.

1186. Leon II., brother of Reuben, succeeded to the undivided possession of the throne in the year 1186. In a short space of time he conquered no less than seventy-two fortresses. He also built many himself, among the number of which is the citadel of the great metropolis town Sis. He surpassed all his predecessors in wisdom and piety, and was remarkable for his

strict fulfilment of the commandments, his liberality, and the uniform rectitude of his administration. Moreover, he believed with sincere zeal in the most holy mother of God, by whose favour he reinstated the ruined kingdom of Armenia.

In the year 1190, the Emperor Frederick, Philip king of France, and Richard king of England, were engaged in a crusade to Jerusalem, for the purpose of subduing it from the unbelievers; and they sent three several times to Leon, beseeching him to come and assist them. They also wrote a letter to the Patriarch Gregory, requesting him to speak with Leon, and persuade him in favour of their proposition. In the letter to Leon, it was written thus:—"We acknowledge thee as the only true defender of christians, and hope to be comforted with your assistance." Leon returned a favourable answer, accompanied by a great quantity of arms; and also sent them provisions, because they were exhausted with hunger, and had endured great trials from the treachery of the Greeks. It is said, that when the emperor had perused the letter of Leon, he shed tears of joy, and found consolation in the beneficence of the Armenians. He wrote a letter of thanks to the Armenians, and stamped it with his golden seal; and promised in his letter to the Patriarch Gregory, that he would raise Leon with great triumph to the throne. But the death of the emperor prevented him from putting his good design into execution.

At the request of the Emperor Henry, Celestine III., pope of Rome, ordered a magnificent crown to be made, and after he had blessed it, sent it with his cardinal to Leon. Along with it, the emperor also sent a standard, upon which was drawn a representation of the lion. But even before this time the kings of Armenia had standards representing a lion, a dove, and an eagle. Leon and the Patriarch Gregory sent messengers with a general invitation to all the towns and provinces, so that there arrived in the town of Tarsus a great number of chiefs and nobles, and a multitude of bishops and monks. These all marched in procession to the church of St. Sophia, and the Patriarch Gregory anointed Leon with great ceremony to be king of Armenia, on the anniversary of Jesus Christ's baptism, in the year 1198; so that the unhappy Armenians once more rejoiced with great joy. The emperor also sent to Leon a very valuable crown embellished with precious stones.

In a war with the sovereign of the Ishmaelites and of the Turks, Leon proved victorious, and made great slaughter of their armies. Before his death he erected some churches and monasteries, and was transported to the abodes of eternity in the year 1219, after a reign of thirty-four years.

Zapel, the daughter of Leon II., reigned in Cilicia, in compliance with the will left by her father at his death, for the space of only one year. Zapel was a very pious woman, and immediately before her death heard a voice

from heaven repeating these words, "Come, my dove; come, my beloved!" This filled her soul with unspeakable rapture, and her face brightened up with joy. The spectators were astonished; but she declared the true reason thereof.—See the history of Vagran, who was an eye-witness, and at that time a secretary of state.

1224. Getoom I. was anointed to be king of Armenia, with great triumph, in the year 1224. With the assistance of his father Constantine, he re-established good order throughout the empire, and put an end to the anarchy at that time so prevalent. The historian Vagran\* extols him in the following terms:—"Getoom was well worthy of the throne, being filled with all grace, and remarkable both for the beauty of his person and the goodness of his heart. He was steadfast in the doctrines of true religion, very successful in his enterprises, merciful and compassionate in his disposition, and impartial in his administration of justice." With a view to obtain redress for the wrongs of his country, Getoom paid a visit to the Tartar Khan Manho, (1254,) who entertained him for fifty days, and treated him with great respect. At his departure, Manho gave him a splendid diploma, in which was written a treaty of perpetual peace, and granted him a letter of protection for the

\* Vagran flourished in the thirteenth century. At the command of Leon III., king of Armenia, he composed, in verse, a history of the dynasty of the Reubenites, from its commencement to the year of our Lord 1280

churches, and a paper authorising an alleviation of tribute. Getoom was also held in great esteem by the Tartar Khan Oolav.

The life of Getoom was distinguished both for piety and bravery; for he frequently rendered assistance to the Latins and Greeks.—This is evident from a letter of Pope Clemens IV. in which there occurs the following remark:—"We and all the churches know that Getoom often saved the Latin nation out of the hands of its enemies, and also rendered assistance to the Antiochians." The pope wrote a letter to Getoom, dated July 26th, 1265, exhorting him to continue his protection to the Latin nation, &c.—See Remald, vol. ii. Towards the latter end of his life, Getoom raised his son Leon to the throne in his stead, and retired himself from the world, that he might spend the remainder of his days in solitude, and in deeds of piety. He expired after a reign of forty-five years.

1269. Leon III., son of Getoom I., succeeded to the throne in the year 1269, and was anointed to be king before a triumphal assembly of patriarchs, bishops, and nobles. Leon increased the pay of the soldiers, and was liberal in the distribution of alms to the poor. He erected houses of entertainment and infirmaries, and renewed many of the monasteries that were falling to ruins. His spouse, Queen Ann, was similar to him in her disposition and was equally pious; for it is written concerning her as follows:—"This queen exercised a

motherly care towards all the sons of the church, and supplied the needs of the poor by her benevolence like a newly grown olive-tree, blooming in the deeds of grace and good fruits." Leon departed this life in the year 1289, after a reign of twenty years.

1289. Getoom I<sup>2</sup>, son of Leon III., succeeded to the throne in the year 1289. He would not allow the crown to be placed on his head, but occupied himself very humbly at his devotions, and engaged in the study of doctrines regarding the salvation of the soul. He anointed his brother Toross to be king in his stead, (1293,) and retired to a monastery, in which he wore the habit of a monk, and was called John. Getoom and Toross paid a visit to Constantinople at the invitation of their sister, the Empress Mary. But their brother Simbat took advantage of their absence, and obtained possession of the throne, with the assistance of some rebels, by whom he was anointed king. When Getoom and Toross returned, he deprived the former of his sight, and killed the latter. Getoom was afterwards miraculously restored to sight; but, in the twentieth year of his reign, was betrayed by his nobles, and delivered over with his nephew into the hands of his enemies, who put them both to death.

1308. Oshin, brother of Getoom II., ascended the throne in the year 1308. He went out in defence of the church with only two hundred men, against an army of eighteen thousand men, commanded by Sultan Nasir,



Amir of Bagdad, who had made a sudden attack upon him; but, with the assistance of God, Oshin slew six thousand of the enemy, and took many of the nobles captive. He departed this life in the year 1320, after a reign of thirteen years.

1320. Leon V., the step-son of Oshin, began to govern the empire when he was only ten years of age. He was defeated by the Scythians and Tartars, and suffered a tedious siege, notwithstanding many petitions which he sent to the Latins for assistance; so that the empire was brought into a pitiful state. He departed this life in the year 1341, after a reign of twenty-one years.

Constantine IV. reigned in Cilicia fourteen years.

1365. Leon VI. ascended the throne in the year 1365. He was the last king of Armenia; and his reign was short, for he spent a sorrowful life, and endured great hardships during a long captivity in Lutetia, or Paris. After his release, he considered it as his duty first of all to go with his spouse, Queen Mary, and his daughter Phinoe, to worship God in Jerusalem, where he offered up thanksgiving to the Almighty for his deliverance. The queen and her daughter requested permission to remain there, for the purpose of penitence and devotion; but Leon paid a visit to Pope Urban VI. and was greatly respected by him. He afterwards went to Spain, (1383.) and endeavoured to obtain assistance from King

John, who received him with the honour due to his rank, and showed a tender sympathy towards him in his distress. Leon became celebrated throughout the whole of Spain for his prudence and magnanimity ; so that when the flames of war burst forth between France and England, the pope had such confidence in his humility and excellent understanding, that he employed him to perform the part of mediator between the two powers. Accordingly Leon made great exertions to bring about a reconciliation between them, hoping by their means to re-establish the kingdom of Armenia ; but was not successful. Leon died a natural death, in Lutetia, on the 19th Nov. 1393, in the sixtieth year of his age, namely, eleven years after his release from captivity, and twenty-eight years after the commencement of his reign.

Queen Mary and her daughter spent a life of sanctity in Jerusalem until the year 1405, and then died.

It is mentioned by the French historian, Peter Le Bron, that Leon appointed King Richard, in his last testament, to be the executor of his will, and defender of the ruined kingdom of Armenia. He also bequeathed two thousand dollars, or crowns, to three fathers of the monastery of Celestine, that they might pray and perform mass for the salvation of his soul, and that of the executor of his will, namely, King Richard. He was buried in the Celestine monastery, and laid in a

marble tomb, on which were engraved the following words,—“Here lieth the body of Leon VI. king of Armenia.”

The kingdom of Armenia was henceforth entirely abolished; and from that to the present time, viz.: from the year 1393 to the year 1829, a space has elapsed of 436 years.

AN ACCOUNT  
SIEGE AND REDUCTION  
CHAITÚR,  
THE EMPEROR AKBAR.

FROM THE  
AKBAR-NAMAH OF SHAIKH ABUL-FAZL.

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TRANSLATED BY  
MAJOR DAVID PRICE.







